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THE LIGHT WHICH LEADS TO THE  
RIGHT TRUTH, THOSE WHO SHALL  
BE ENLIGHTENED BY IT OF THE  
SONS OF ISRAEL.

(Continued from page 7.)

CHAPTER V.

*Contains demonstrations, shewing  
that the Messiah, the Saviour, is  
truly come; and this is proved by  
the signs given by Jacob, the  
father of the tribes of the nation.*

THE prophet Moses, as the end of his life drew near, assembled all the people, to deliver to them his last words of commandment, and to bless them, as it is written in Deut. xxxii. 7, "Ask thy father, and he will shew thee; thy elders, and they will tell thee." O sons of Israel! Jacob the just, who was called Israel, is he not your father? and from him are you not called Israelites? Therefore ask of him for the Saviour, and for the marks of His advent. And hear him speaking on the part of the Lord, speaking to his son Judah in the xlixth chap. of Gen. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet,

till Shiloh come." These words of Jacob refer most clearly to the kingdom, and the legislator which is in Israel; and this is what the righteous Jacob, father of the tribes of the nation, has said, with regard to the non-departure of the sceptre of Judah until the coming of Shiloh, unto whom the Gentiles shall be gathered; that is to say, until the coming of the Messiah whom they expected, and unto whom the Gentiles were to be given for an inheritance; and whose kingdom was to extend unto the uttermost parts of the earth, as David foretold of Him in the second psalm. But the kingdom and the legislator have departed from the people of Judah for these 1800 years, from the time of Herod of Idumea, who was their king on the part of Cesar; and now for about 1700 years they have become dispersed throughout the world, having no king, no legislator, but remaining in slavery. Therefore He that was expected is truly come, and if not so, the words of God, given to Jacob, the righteous father of the tribes, are vain; and there is no truth in them, if the prophecy is

not to be thus believed. So also the words of Moses the Prophet, saying, "Ask thy father, and he will shew thee, thy elders, and they will tell thee," shall be words of vain deceit, if they tell us not what is truth. We cannot indeed think that the words of God to his prophets are false, for the words of the prophecy were confirmed in the advent of the Messiah, born of the Virgin Mary, in the very time that the kingdom departed from the Jewish people. And his birth took place at Bethlehem, according to the prophet Micah v. 2: "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet from thee shall *he* come forth unto me that is to be ruler in Israel, whose goings forth have been of old, from everlasting." This took place in the year of the creation of the world about 4004, and from the time of the flood 2979; from the birth of Abraham, about 2008; after the departure of the children of Israel from Egypt, 1510; and from the reign of David, 1032. O sons of Israel, what testimony is more worthy of credit than the testimony of God given unto us by our father Jacob? What truth more clear than that of the departure of the Jewish kingdom? What testimony more manifest than that of the advent of the Messiah in the world, and that the world is now full of Christians? And how can you deny His advent, after so many evident signs? Can you deny the words of the father of the tribes? Can you deny that the world is filled with Christians? For that which some of you falsely say, in denying the truth, is no authority or just proof at all. The well known

fable of certain Rabbies keeps many of you in a dream, and prevents your awaking from those tales, which are only worthy to be laughed at. There are those who tell you that a king has not failed Judah, but that the Jews have still a king within the river of the Sabbath, which river, they say, is composed of sand, which goes round the kingdom, with such force, as to prevent any one passing over, except on the Sabbath day; so that the Jews who are in that kingdom cannot come out, and those who are on this side cannot enter, no one having power to cross the river, except on the Sabbath, when it is not lawful to travel. Resting on this ridiculous fable, they believe that Messiah is not yet come, for that thus the kingdom is not yet departed from the Jews. This argument is a false pretence, for denying the advent of the Messiah, and the sign given thereof to our father Jacob. And who is there of a sound mind, and whose understanding is not obscured, that hears these ridiculous stories, and will not deplore the ignorance of those who tell such tales, and believe them? In the first place, all the kingdoms, places, and climates of the earth, are now very well ascertained; the astronomers and geographers know all the whole earth, in all its parts, from the centre to the poles. And how is it possible that we should not know this pretended kingdom, which has been invented to deceive simple Jews? Secondly, how is it that the Jews alone, of all mankind, should have become acquainted with this kingdom? Have ye known it from the holy Scriptures? The sacred Scriptures truly say nothing what-

ever relating to it. Has any one gone out from amongst you and visited that place, and seen this king, so as to be able to give an account of him? As ye say that all men are prevented going there by the river of sand, which runs round like a mill for six days, and rests on the Sabbath, when ye cannot travel; how can ye have known of this said kingdom, and what proof have ye of the existence of the king, except your own idle tale? which the Great Rabbi called Abon Alafieh, declared to be utterly untrue. This Rabbi dispatched messengers, at a great expence, to search if such a river could be found, and such a king discovered; and having spent his money for nothing, and finding no foundation for the story, he gave his public testimony against it, saying, "Why do ye assert that there is this river of the Sabbath? This river has put me to the cost of fifty brunos, and there is no truth in what is said concerning it." If your story then with regard to this king be false, as indeed it is, then both, according to the testimony of the holy Scriptures, and the certainty of the appointed sign, in reference to the king and the kingdom departing away from the Jews, Messiah must truly be come. Behold him! Jesus of Nazareth is He!

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CHAPTER VI.

*Contains demonstrations shewing that Messiah, the Saviour, is truly come; and this is proved according to the time fixed by Gabriel to Daniel the Prophet.*

O SONS of Israel, my people, and my brethren, hear, see, and

understand that which the angel Gabriel announced on the part of God to Daniel the Prophet, who desired the salvation of his people with great desire, fixing the time when Messiah was to come. For the Jewish Rabbies confess that this prophecy of Daniel, was spoken in reference to the appointed time of Messiah's advent. So that Rabbi Abraham Levi wrote in his book, called *Shady*, saying, I have examined and searched all the Holy Scriptures, and I have not found the time for the coming of the Messiah clearly fixed, except in the words of Gabriel to the prophet Daniel, which are written in the ixth chapter of the prophecy of Daniel, "*Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*" Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: The street shall be built again, and the wall, even in troublous times." Dan. ix. 24, 25. After the building of the Temple and the City in seven weeks, and "*After threescore and two weeks* (following the seven weeks in which the Temple and the City are built, making in the whole threescore and nine weeks) "*shall Messiah be cut off, but not for himself, and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war deso-*

lations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he will make it desolate, even until the consummation, and that determined shall be poured upon the desolate." vers. 26, 27.

This was announced by the angel Gabriel on the part of God to the prophet Daniel, in answer to the prayers and supplications of Daniel, and the desires of the other prophets and righteous men. "Seventy weeks are determined," that is, a period of 490 years, from the going forth of the commandment for the building of the Temple and of the Holy City, until the completion of Messiah's mission. The word day, in prophecy, is used to signify a year; and thus by one week, a period of seven years is expressed, and the sense is not to be taken in reference to a week of days, but a week of years. Taking, therefore, the sense in reference to weeks of years, the seventy weeks will be found to express a period of 490 years, as we have said.

2dly. It is said, at the end of these weeks shall the vision and prophecy be sealed up, and the Most Holy anointed;" that is, Messiah himself. He called by his name twice, to prevent mistake.—It says, "unto Messiah the Prince"—and "Messiah shall be cut off;" and this is fully admitted by the Jewish Rabbies and learned men, amongst whom are Levi, Solomon, and Barkias.

3dly. It is declared, that after seven weeks shall the City and Temple be built, and that after sixty-two weeks from thence, that

is, in the last week of the seventy, Messiah shall be cut off in the midst of that week; and that His people shall deny Him, and destroy Him, and shall not afterwards be deemed His people.

4thly. It is said, that after the Messiah is cut off by his people, who shall deny him, and after the city and the sanctuary are destroyed by the Romans, coming under a prince to make war with the Jews; the end of this destruction shall be the destruction determined; that is to say, it shall be that which God hath determined, and which shall cause the sacrifice and oblation to cease, by the overspreading of abominations which shall make it desolate, until the end of the world. This is that which was announced on the part of God by the angel Gabriel to the prophet Daniel. And all this is finished; for in the first place, the seventy weeks are ended, and have passed away by more than 1700 years; and, secondly, the city of Jerusalem and the sanctuary are destroyed, and the sacrifice and oblation have ceased; and, behold, there is also the overspreading of the abomination which maketh desolate, from the above mentioned time, even unto the present day, and it shall continue to the end of the world. For it is said that the abomination shall continue even until the consummation. According to the words of this prophecy then, Messiah the Most Holy has already come, and his people have denied him and have cut him off, in reference to his human, though not to his divine nature. And for this, God has rejected his people as abominable, and they are no longer his people.



## CHAPTER VII.

*Shews that many Hebrew Rabbies and wise men much esteemed amongst the Jews, who have spoken of the advent of the Messiah, have set forth the time of it, which has already passed away.*

WE do not add this Chapter without a motive; although, after the testimony of the Holy Scriptures, which we have adduced from Daniel the prophet, in the words spoken to him by the angel Gabriel, it might seem presumptuous in us to bring forward the testimony of man to confirm that which God himself hath declared and testified by his holy angel. But the wickedness and obstinacy of man has attempted to pervert the sense of this testimony, and by a false interpretation, to make use of it in opposing the truth. Even as they oppose vainly the prophecy of the righteous Jacob, who pointed out the duration of the kingdom of Judah, when he declared that the sceptre should depart from Judah; pretending that the sceptre is not departed, but that Judah has still a king within the fabulous river Sabbathan, a river which, in truth, has never existed. In like manner, they would oppose the testimony given by Daniel, and they give even a more foolish reply, than they give to the prophecy of Jacob. They say, whence shall it be known, that the weeks spoken of in the prophecy of Daniel, are weeks of years? that is, counting seven years for each week; and they suggest, that God, perhaps, may signify by each week, seven hundred years. To this, we answer, in the first place, as we stated in the preceding Chapter, that in Holy Scripture, a week is only seven days, or seven years. Se-

condly, a week cannot be reckoned at 700 years, in the prophecy we are now examining, for if it did, the number of years (70 weeks of 700 years each) would amount to 49,000 years. A calculation like this, would contradict even the statements of the Jewish Rabbies and all their wise men. First, In regard to the duration of the world, which must then be ordained to exist so very many ages. Secondly, In regard to the time determined for the advent of the Messiah; concerning which let us enquire the opinions of their learned men. Rabbi Elias says, in the Book Sanhedrim of the Talmud, Perek xi. 97, that the world is not to exist longer than 6000 years.—2000 years for a period without (אין) void of) Books.—2000 with Books (or by law), and 2000 years for the epoch of the Messiah. According to this statement in the Talmud, the world is not to exist 49,000 years. Therefore their saying the week may be a week of *hundreds* of years, is contrary to the Talmud, and the Jewish Rabbies; it is therefore according to this that the Messiah is come so long ago. Rabbi Eliah says, that Rabbi Judah, in the Book of Sanhedrim, Perek 11, p. 97, says, that the world is to exist 85 ages; there must be 4250 years before the advent of the Messiah, and after these years the Messiah comes. In reference to this opinion, Rabbi Asa says, if the Messiah comes not by the time above mentioned, it will not be fit to expect Him.\* According, therefore, to this calculation of these determined ages, the Messiah must have come many years ago. Rabbi

\* This is not exact; Asa says, expect him not until 85 ages, and afterwards wait for him.—*Translator.*

Hanaan says, I saw in a dream, that which took place in the city of Rome, in regard to a high tower, which was in the midst of the city, and at the top of the tower was the hand of a man extended, holding a piece of brass, whereon it was written, that the Messiah should come 4291 years after the creation of the world, and that the world should continue 7000 years. According to this calculation also the Messiah has come many ages since. In the Books of the Talmud, in עבודת ה', Avoudah Zorah, Perek 1, p. 9, Rabbi Hanecah declares, that 400 years after the destruction of the temple was the time the Messiah would come. According to him, therefore, Messiah must have appeared long since. In the Book *Thouar*, which comments upon the Book of Leviticus, Rabbi Samuel, Rabbi Jonathan, and Rabbi Abraham say, that the Messiah would come 5048 years after the creation of the world. According to this calculation also the Messiah must be come. Rabbi Moses Maimon has written in his work, that 4776 years after the creation of the world Messiah would come; and this Rabbi declared, if the Messiah came not at that epoch, he would not come at all. According to him, therefore, the Messiah is come. Rabbi Yankouyena says in his Book *Atana*, that the Messiah would come 5252 years after the creation of the world. Rabbi Abraham Zakout wrote in his book called *Tykouna*, in *Zoar*, that the Messiah would come 5290 years after the creation of the world. According to their statements then, and those of many other Jewish Rabbies, Messiah must have come many years ago.

O sons of Israel, to what period will you continue vainly expecting?

How long will you stand in opposition to the truth? How long will it be ere you give attention to the true marks which are fixed in holy Scripture, in reference to Messiah the Saviour, to declare his coming, all which have been fulfilled so clearly before the eyes of all men? In the first place, with regard to the departure of the Jewish kingdom. 2dly, With regard to the consummation of the weeks. 3dly, With regard to the destruction of the temple. 4thly, With regard to the ceasing of sacrifices and oblation. 5thly, In regard to the duration of the abomination which maketh desolate, and respecting which there is no hope of a deliverance, as Daniel the prophet says, that this abomination will exist to the end of the world. 6thly, In regard to the testimonies of the Prophets, pointing out the birth of the Messiah, and his miracles, and his death, and his resurrection. All these things have been fulfilled in Jesus of Nazareth, as we shall shew in the following chapters.

(To be continued.)

GENERAL REMARKS ON THE QUESTION BETWEEN THE CHRISTIAN AND THE JEW, IN REPLY TO RABBI CROOLL'S QUERIES.

(Continued from page 11.)

#### *Eleventh Question.*

That the Jews, in the spiritual import of *Jews*, had the promise of the salvation of our Messiah, is not disputed; but it by no means follows, that they have, therefore, no need of that salvation, as your question, or rather assertion, might seem to import.

We admit even that the *Jacob* really intended, as He who was

“to put all enemies under his feet,” after that he should have been crushed to death, was even promised to all that are really עֶרְבָא, and that even 4000 years before he was pierced.

This first prediction and promise, was in substance, the only one ever made to mankind; the *heel* is the member by which men circumvent, trip up, and crush; it is, therefore, the type of circumventors. There was, therefore, a time to come, when that old serpent, the devil, was to crush the heel (Jacob) of the Messiah; and not without reason; since the wickedness of the same was to circumvent him. But the Messiah recovering from this deadly wound with a new name, ISRAEL, the *Righteousness of God*; in essence, the *Righteous God*; was to crush his antagonist, the crooked Jacob. For he “hath put all things under his feet;” all beasts, and all beast-like kingdoms, all are put under the SON OF MAN, the seed of the woman. Now this very mystery was again symbolized in the history of *Jacob the heel, Israel the Messiah revived, Esau the serpent, Micah vii. 17, They shall lick the dust like a serpent.* “The enemies of God’s people shall be very humble, and ready to fall down at their feet. Compare Ps. lxxii. 9. Rev. iii. 9. Isa. xlix. 23. and lx. 14. To the same sense we may understand these words of Isa. lxxv. 25, “*Dust shall be the serpent’s meat:*” Where the prophet applies the curse threatened to the serpent, Gen. iii. 14, to the times of the Millennium, as if then that curse should be completely fulfilled, when the righteous should have a complete victory over satan and all his offspring, and tread them under their feet, so that they

should never rise up again to annoy them.” Compare Rom. xvi. 20.—*Dr. Louth in loc.*

In fact, the only war that exists in the moral world is between crookedness, or deceit, (Jacob), and divine rectitude, (Israel). Truth is a happy mean between the two extremes of excess and defect; and these two are constantly winding to the right and to the left of the true Israel, in whom is no guile, no tropic at all. We therefore believe that God will perform the truth to the *HEEL*, and the *mercy* to Abraham, which he has sworn to our fathers from the days of old, Mic. vii. 20.

Isaiah indeed every where makes manifest that all antecedent prophecy, which he collects and explains, is neither more nor less than the one original promise of the restoration of paradise, and the demolition of the wilderness, and of the reign of the beasts envying and rebelling against Adam. On the contrary, that truly Catholic promise of the *Virgin’s seed*, (Θηλυσπορος, Æschylus), is more ridiculously disguised and shrivelled up by you, than even by Æschylus and Virgil. I call to witness all future generations, that you have now in these your questions, left an everlasting memorial and witness of the truth of Isaiah’s prophecy, that seeing you should not perceive, hearing you should not hearken, understanding you should not comprehend; and that I go not too far in pronouncing upon your scheme of commenting on the promises made to the fathers of old—*Parturiunt montes, nascitur ridiculus mus.*

Here then, and open your eyes to see. “I, even I, am He that blotteth out thy transgressions for mine own sake, and will not re-

member thy sins. Put me in remembrance; let us plead together; declare thou, that thou mayest be justified. THY FIRST FATHER hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given יעקב to the CURSE, and ישראל to reproaches.

Yet hear now, O Jacob, my servant, and Israel, whom I have selected in him; thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant, and little Israel whom I have selected in him; for I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses. One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the Lord, the King of Israel, and his Redeemer, Jehovah Sabaoth: I am the first and I am the last, and besides me there is no God." Isa. xliii. 25, to xlv. 6.

Behold then the elect of Jacob, the true Israel, the little flock, to whom it is commanded, *not to fear*, for it is their father's good pleasure to give them the kingdom. Behold them who are adopted into the seed of Israel, and into that of the God of Israel. And note that this is done by virtue of the first promise made to the despised HEEL, and that it is very paradise restored, both as it was in type, and as it shall be in antitype; both as the new Jerusalem under the

Messiah in the age of the Gospel or kingdom of the stone, and in the age of the mountain, or the blessed millennium, but not in perfection, till all enemies be put under the heel of the Virgin's seed, and he shall have given up the kingdom to God, that the Father, the Son, and the Holy Ghost may alike be all in all.

A more Antinomian doctrine than this which you have published, to your everlasting shame; Antichrist himself, the Bishop of Rome, never sold, to purchase a dowry for his female relations.

You have maintained, Sir, in fact, that every son of Abraham is sure to have his sins forgiven; for, in your first question, you had asserted, that in the Abrahamic covenant was included every Jew that was to appear in the world.

And further, you have here added that they shall be saved on account of their superior merit.

May God Almighty convince you of the guilt of this self-righteousness, and give you grace to believe Moses; and as surely as you believe Moses, you shall believe Christ.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. xxx. 19.

*Twelfth Question.*

The twenty-fifth chapter of Isaiah, vers. 6, 7. In order more

fully to understand this passage, we must harmonize it with all other places in Isaiah, relating, in their first intention, to the same time and subject. I propose then the following texts, as referring to one and the same time and event. Chap. i. 24, 28—31. ii. 17. iv. 4—6. v. 14—16. viii. 9. ix. 4, 5, 18, 19. x. 16—19, 26, 33, 34. xi. 4. xiv. 9, 15, 25. xvii. 9, 14. xviii. 6. xxiv. 21, 22. xxv. 2—12. xxvi. 14, 21. xxvii. 1. xxviii. 2, 17, 21. xxix. 6—8, 20. xxx. 14, 27—33. xxxi. 8, 9. xxxii. 19. xxxiii. 12—14. xxxiv. 1—10. xxxvii. 7, 29, 36. xxxviii. 6. xl. 23.

The first intention undoubtedly refers to the repulse of Sennacherib, by the typical virgin's seed, Hezekiah, and by Isaiah, the typical God the Saviour, as *signs*, (to those who know the meaning of the word *sign*) of *something else signified*; the not observing and apprehending of which constitutes men—seers who see not.

In the lowest intention, Isaiah, by the spirit of his mouth and by his prayers, brought down this head of the old serpent, who had reduced the paradise of Judea to a wilderness, as, in antitype, will yet be done again. The angel *Gabriel*, another typical אֵל נְבוֹר, was the instrument, as you well know—the archangel, in whose perceptible voice the invisible king of Israel then came in judgment to crush the head of the hydra. His seven heads may have been, Egypt, Canaan, Assyria, Babylonia, Persia, Greece, and Rome; for Assyria is expressly called the serpent's root, in Isa. xiv. 29, as opposed to Hezekiah, the typical seed of the virgin.—See *Robinson's Theological Dictionary, for the time of the birth of Hezekiah.*

We want no further comment on the place to which you allude, than the harmonizing of it with the rest of Isaiah, and with the types and prophecies of Moses. But it is observable, that after the accomplishment of the third of Genesis, as also of the chapters relating to the flood, in the forty, first chapters, Isaiah makes this very accomplishment a type again to be manifested in the fall of Babylon; as especially is observable in the last chapter, where the birth of the Prince of Peace, before typically fulfilled in the regeneration of Hezekiah and of his children, is foretold as to be accomplished in the New Jerusalem after the captivity. But lest we should be so stupid as to rest in this second type, of which folly the author of Ecclesiasticus was not guilty, (chap. xlvi. ult.) the three last prophets declare the accomplishment of the grand promise still future. "For thus saith the Lord of hosts, Yet once, IT IS A LITTLE TIME, and I will shake the heavens and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of ALL NATIONS shall come, and I will fill this house with glory, saith the Lord. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." Haggai ii. 6.

"Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord, and many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that Jehovah Sabaoth HATH SENT ME in that day." Zech. ii. 10.

“And he shewed me **JESUS**, God the Saviour, the High Priest standing before the angel of the Lord, and **SATAN** standing at his right hand to oppose him. . . . In that day, saith the Lord of hosts, shall ye call every man his neighbour, under the vine and under the fig tree.” Zech. iii. 1—10. Compare the fifty-third chapter of Isaiah, and the confession of Nathanael caused by this verse, at the end of the first chapter of St. John's Gospel.

“Awake, O sword, against the **SHEPHERD**,” (Gen. xlix. 22—26.) “and against the man that is **MY EQUAL**, saith Jehovah Sabaoth; smite the shepherd, and the sheep shall be scattered.” (Deut. xxxii. 26.) “And I will restore my power to the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, It is my God.” Zech. xiii. 7.

“For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith Jehovah Sabaoth. But ye have profaned it.” Malachi i. 12.

“And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith Jehovah Sabaoth. **MY COVENANT OF LIFE AND DEATH** was with **HIM**, and I **GAVE THEM TO**

**HIM**, for the fear wherewith he feared me, and was afraid before my name. The law of **TRUTH** was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priests' lips will preserve knowledge, and they shall seek the law at his hand, for he is the **MESSENGER** of **JEHOVAH SABAOth**. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. **HAVE WE NOT ALL ONE FATHER?** Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?” Mal. ii. 4.

“Ye have wearied the Lord with your words; yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them.” Malachi ii. 17.

Witness your own words, that “the covenant God made with Israel was not conditionally, but absolutely to be his people, and whether they be bad or good, and in the same manner that a man taketh a wife, whether she be wicked, or she be good.” (Fourth question.) “In this covenant were included every Jew that was to appear in this world.” (First question.) “God has promised Israel to forgive all their sins in due time.” (Ninth question.)

But to proceed, though a little out of tune with your bravado, “Behold I send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in:

behold he shall come, saith Jehovah Sabaoth. But who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. . . . Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them: return unto me, and I will return unto you, saith Jehovah Sabaoth; but ye said, *Wherein shall we return?* . . . Ye are cursed with a curse, for ye have robbed me, even this whole nation." Malachi iii.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you, for I called him ALONE, and blessed him, and increased him. For the Lord shall comfort Zion: he shall comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord," Isa. li. 1, where note, that the Abrahamic covenant was a continuation of the first promise to the seed of the woman, and that he saith not unto seeds as of MANY.

"Hearken unto me, my people, and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people: the ISLES shall wait upon me, and on mine arm (compare chap. liii. 1.) shall they trust. . . . Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath cut Ra-

hab, and wounded the dragon?" Isa. li. 1.

Is not this the one seed promised to Eve and to Abraham?

"The Lord hath made bare his holy *arm* in the eyes of all nations, and all the ends of the earth shall see the salvation of our God. . . . so shall he sprinkle many nations." Isa. lii. 10.

"Who hath believed our report, and to whom is the *arm* of the Lord revealed?" Isa. liii. 1.

"All we like sheep have gone astray, and have turned every one to his own way, and the Lord hath laid upon Him the iniquity of us all. He was oppressed and was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment, and who shall declare his generation; for he was cut off out of the land of the living, for the transgression of my people was he cut off." *Ibid.*

*Quere.* Of whom saith the prophet that they believed not his report; and of whom spake he, whose generation should not be known, but that he should be despised, wounded for the sins of his people, all of whom had gone astray; that he should be put to death, die with the wicked, and be buried with the rich; who, when his soul should be made an offering for sin, should see his seed, and what seed? and should have his days prolonged, and the pleasure of the Lord should prosper in his hand, and who should justify many by bearing their iniquities; and in consequence, be exalted to become a great conqueror, and divide the spoil with

the strong? I do not ask you, or any man, who this extraordinary personage is; I read the prophet Isaiah, and ask him the question, and this he answers me in the next chapter.

“JEHOVAH SABAOTH IS HIS NAME, and thy Redeemer, THE HOLY ONE ISRAEL, the Lord our Righteousness.”

And what is meant by *prolonging his days*, after he should have been smitten to death for the sins of his people?

“And in this mountain shall JEHOVAH SABAOTH make unto ALL people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away the tears from all faces; and the rebuke of his people shall be taken away from all the earth: for the Lord hath spoken it. For it shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us: this is the Lord, we have waited for Him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under Him, even as straw is trodden down for the dunghill: and He shall *spread forth his hands* in the midst of them, as he that swimmeth *spreadeth forth his hands* to swim: and he shall bring down their pride together, and the spoils of their hands: and the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.” Isa. xxv. 6.

Is not this the rending of the veil? Matt. xxvii. 51.

And who is this barren wife, is she Hagar, or Sarah? Isa. liv. 1.

“For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the *Gentiles*, and make the *desolate places* to be inhabited.” Isa. liv. 3.

But how can the Gentiles be incorporated into the seed of Abraham?

“Let the wicked man forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.” *Ibid.*

You will surely allow us this promise, since you admit us to be *the nicked*. Here again notice *paradise restored*, and the passing occasion, that Sennacherib had reduced Judea to a wilderness. We concede to you with pleasure all the promises made to those who shall keep the law, but allow us sinners, who confess every thought, word, or deed of our own to be sin in the sight of our Divine Judge, the promises made in the Old Testament to *penitent sinners*. We will give you the *apple tree*, if you will allow us the tree of life.

But is this glorious offer of the everlasting covenant in Abraham made to all nations, and to every individual in particular?

“Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, come buy wine and milk with-



out money and without price . . . . Incline your ear, and come unto me; hear, and your souls shall live; and I will make an EVERLASTING COVENANT with you, even the sure mercies of DAVID. Behold, I have given him for a witness to the people, and a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee, because of the Lord thy God, even unto THE HOLY ONE ISRAEL, for he hath glorified thee." Isa. lv.

Here note that the Gentiles, as many of them as hunger and thirst after righteousness, and do not hope to purchase it by their own merits, are admitted not only into Israel, but into the merciful promises exemplified in David, the chief of penitents.

But is there no exception to this proffered communion of the true Israel with strangers?

"Neither let the son of the stranger that hath joined himself to the LORD, speak, saying, The Lord hath utterly separated me from his people. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and chuse the things that please me, and TAKE HOLD OF MY COVENANT, even to them will I give in mine house, and within my walls, A PLACE AND A NAME BETTER than of sons and daughters; I will give him an EVERLASTING NAME, THAT SHALL NOT BE CUT OFF."

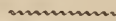
"The Lord God which gathereth the outcasts of Israel, saith, Yet will I gather others to him besides those that are gathered unto him." Gen. xlix. 10.

"All ye beasts of the field come to devour, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all

dumb dogs, they cannot bark: sleeping, lying down, loving to slumber: yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand. . . . THE JUST ONE hath perished, and there is no one who taketh it to heart, and men of grace have been gathered; and no one hath understood that THE JUST ONE hath been gathered from the presence of the evil. He shall enter into peace, he shall rest in his bed; even the perfect man, he that walketh in the strait path. For thus saith Jehovah, the High and the Lofty; inhabiting eternity; and whose name is the Holy One: the high and the holy *place* will I inhabit; and with the contrite and humble of spirit: to *revive* the spirit of the humble, and to *give life* to the heart of the contrite." Isa. lvi. 8. lvii. 1, 15.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven: blessed are they that mourn, for they shall be comforted: blessed are the meek, for they shall inherit the earth." The attainment of this spirit is the Christian's end and aim.

TEXTUARIUS.



ON PREACHING THE RESURRECTION OF CHRIST.

To the Editors of the *Jewish Expositor*

Gentlemen,

I HAVE read with much pleasure the Missionary accounts contained in your *Expositor*, and I have been truly delighted in observing the force and power, with which the Gospel of the Lord Jesus Christ is now continually preached to the ancient people of God. The spiritually minded individuals who are engaged in that arduous and important object, under the aus-

pices of the London Society, are, doubtless, more qualified than I can be, with the limited information which I possess, to judge of the best and most effectual means of setting forth that Gospel to their hearers. They have practice and experience to guide them, in addition to what they may have been taught, and may have read; whereas, on my part, there are only general principles and theory to direct my judgment, unaided by practical experience. It is possible, however, that one or two points, which have suggested themselves to my mind, may not be without importance; and whilst I venture to submit them to your attention, in the hope that the consideration of them may be useful, I request you will consider me as doing so, not in the spirit of dictation or of cavil, but in that spirit of Christian humility and love which becomes us all; and I trust you will be disposed to pardon and to excuse whatever I may suggest amiss, and at the same time to avail yourselves for the benefit of the great cause, of whatever may be found worth attention.

By reference to the Acts of the Apostles, which afford repeated specimens of the first preaching of the Gospel to the Jews, by men specially called of God to that work, and acting, as I conceive, under the power and immediate influence of the Spirit of God, poured out upon them with a measure of fulness not known in any after times, I discover, that the point chiefly insisted upon by these first preachers, was *the fact* of the resurrection of the Lord Jesus from the dead. Upon this they mainly relied as the proof, the appointed proof, that HE was in-

deed Messiah, the only Saviour of sinners; and they referred to the Scriptures, (that is, the Hebrew Scriptures) to prove that Jesus, who had been thus raised from the dead, had fulfilled all the things which had been written in the law of Moses, and in the prophets, and in the psalms, concerning the Messiah, at his first coming.

To illustrate this, I remark, that when Peter, on the day of Pentecost, addressed those who mocked at the first manifestation of the outpouring of the Spirit upon the disciples, after declaring to them that what they scoffed at, was no less than the fulfilment of the Lord's promise unto Israel, made by the prophet Joel, he added, that God had raised up Jesus of Nazareth, (whom they had crucified) "having loosed the pains of death, because it was not possible that he should be holden of it," as declared in the book of Psalms; and in consideration of this fact, viz. the resurrection of Christ from the dead, he calls upon them, and upon all the house of Israel, to understand that he was truly the Messiah—to believe "assuredly, that God had made that same Jesus whom they had crucified, both Lord and Christ."

When Peter healed the lame man at the *beautiful* gate of the temple, the people collected together in Solomon's porch in wonder at the miracle; and on this occasion Peter explained to them that the miracle was not wrought by his own power, but by the power and name of Jesus, the Son of God, the Holy One of Israel, whom they had killed, but whom God had raised from the dead, of which resurrection he (Peter) and his companions were appointed witnesses; and he concluded his ex-

hortation by saying, that "unto them first, God having raised up his Son Jesus, sent him to bless them, in turning away every one of them from his iniquities." Peter was brought the next day, and questioned before the high priest and the rulers, for having thus taught the people, and for preaching through Jesus the resurrection from the dead, and he then declared: "Be it known unto you all, and unto all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole." After being dismissed on this occasion, we find that the apostles went to their own company, and reported what had passed before the chief priests and elders; and they then prayed together, after which, "the place was shaken, and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—"And with great power gave the apostles witness of the resurrection of the Lord Jesus." We find Peter again the second time with the other apostles, brought before the high priest and elders, and this is the testimony which he gives on that occasion: "The God of our fathers raised up Jesus whom ye slew, and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins: and we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him."

In preaching the Gospel to Cornelius, Peter in the like manner declared to him, and the rest who were assembled: "We are wit-

nesses of all things which he (Jesus) did, both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, after he rose from the dead: and he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."

The first martyr, Stephen, also bore his special testimony as to the fact of the resurrection of Christ, in doing which he thus concluded his memorable exhortation to the Jews, which was the immediate cause of his death. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers, who have received the law by the disposition of angels, and have not kept it." "And when they heard these things they were cut to the heart, and they gnashed upon him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." At this testimony of the resurrection of Jesus from the dead, and his ascension into heaven, the fury of the Jews was excited beyond all bounds; they seized him with one accord, and carrying him

without the city, they stoned him to death immediately, as a blasphemer.

The apostle St. Paul likewise adds his ample testimony to the same effect. When he addressed the Jews in the synagogue at Antioch, which is the first time that the words of his address are recorded, he tells them, amongst other things, "of this man's (David's) seed, hath God according to his promise raised unto Israel a Saviour, Jesus." But "they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him: and though they found no cause of death in him, yet desired they Pilate, that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead, and he was seen many days of them, which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he saith on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation, by the will of God, fell on sleep, and was

laid unto his fathers, and saw corruption; but he whom God raised again, saw no corruption."

When preaching to the men at Athens, the apostle Paul again pursues the same line of argument. He speaks to them of the God whom they ignorantly worshipped, as the unknown God; and after setting forth the power and majesty of the Lord of Hosts, he tells them, that God "commandeth all men every where to repent, because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." So again before King Agrippa, in the presence of Festus, the Roman governor, the apostle concluded by saying, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and unto the Gentiles." It may be added, that Acts xxiii. 6, shews that Paul was called in question before the chief captain of the Romans, on account of the hope and resurrection of the dead; and Acts xxiv. shews, that when brought before Felix, he declared, "touching the resurrection of the dead, I am called in question by you this day." In the beginning of his Epistle to the Romans, he speaks of himself as an apostle "separated unto the Gospel of God concerning his son Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God

with power, according to the Spirit of holiness, by the resurrection from the dead." In 1 Cor. xv. he reminds the Corinthians of the Gospel which he had preached to them; "how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again on the third day." Again, in Gal. i. he opens his subject by referring them to the resurrection of Christ, as the foundation of all he had to state to them.

Instances of the same kind of teaching may be selected from every one of the other Epistles of St. Paul, and were it deemed necessary, my references to Scripture authority might be extensively enlarged; but I consider that I have adduced sufficient to support my position, that the point mainly referred to, and chiefly insisted upon to the Jews by our first teachers of the Gospel, was *the fact* of the resurrection of the Lord Jesus from the dead, upon which, as a ground-work or foundation, every thing else rested, and was built. It is my desire to call the attention of the London Society and their Missionaries to this circumstance, that they may consider whether such a mode of preaching, and such a line of argument, might not still be very useful and effectual; and whether it could not, with advantage, be adopted more generally than it appears hitherto to have been, in the Jewish Missionary work of the present day.

The other point which occurs to me is one, that is rather more of a personal application to individuals. Religion, we all confess, is a personal matter; and the Gospel addresses itself to the wants, and to the heart of the sinner.

The discussions of the Jewish Missionaries which I read, do not, I think, often extend to this. The national sins of the children of Israel, as causing their present dispersion, appear to me more frequently introduced, whilst the situation of the individual, as a sinner before God, and the requirements and wants of that individual, as a sinner, are not so often insisted upon or adverted to. The Jew whose mind is awakened to a sense of his own sin, will feel the want of such a salvation as the Gospel sets forth, quite as much as the nominal Christian, whose mind, after having rested in outward forms, becomes awakened to his lost state as a sinner before God. The one and the other will find equally the need of a free, perfect, and complete salvation, and will be ready to cry with the jailor at Philippi, "What must I do to be saved?"

I am fully aware that it cannot be possible, neither would it be profitable or desirable, to confine the discussions of the Missionaries to these two points. Other matters do, and must necessarily arise out of the general subject, either as dependent upon it, or connected with it. We are to declare the whole counsel of God; the whole testimony concerning Jesus of Nazareth must be given; reference must be made to all the things, "which were written in the law of Moses, and in the prophets, and in the psalms concerning him;" and the fulfilment of all these things must be traced and explained, in its place, and in due order: but in doing this, the other testimony to which I have adverted, should not, in my humble opinion, be lost sight of; and I trust I may be excused if I entreat those who are engaged in these discussions with

the children of Judah, to bear in mind, as much as may be, the plan upon which the apostles proceeded; and to consider whether a more frequent introduction of the fact of Christ's resurrection might not be very desirable, and whether occasions could not more frequently be found of setting the Gospel before them, not in their character of children of Abraham, but in their character of descendants of fallen Adam, and thus fallen themselves, and lost sinners, to whom God's message of mercy and peace, through the Lord Jesus Christ, is sent in the Gospel of his grace.

I beg to subscribe myself,  
Gentlemen, Your's, &c.

AMICUS.



#### OBSERVATIONS OF $\aleph$ UPON $\aleph$ .

To the Editors of the *Jewish Expositor*.

Gentlemen,

OBSERVING that your correspondent Sunergos has not (as I expected) replied to the observations of Aleph, which appeared in your *Expositor* of June last, p. 206, I hope I may be permitted to remark, that although I am by no means prepared to agree with the interpretation suggested by Sunergos, concerning the typical character of Job, I am quite persuaded the hypothesis by which Aleph accounts for the coincidences pointed out between the Book of Job, and the Lamentations of Jeremiah, and the Book of Deuteronomy, is calculated to overturn every sound and scriptural view of the inspiration of the Sacred Volume.

Aleph suggests that these coincidences may be mere chance or casual things, like those between two elegiac writers, or two poets

of the same, or of different ages. What is this, but to deprive Scripture of all its authority and importance? Is the Christian to suppose that any coincidence between any two passages in the word of God, can have taken place, otherwise than by design, and through the Spirit of God, and as meant and intended for our instruction in some way or other? The "holy men of old spake as they were moved by the Holy Ghost," and "all Scripture was given by inspiration of God;" how then shall there be any coincidence between two texts of the same or different sacred writers, even such as may obtain amongst the poets and elegiacs, unless these coincidences were purposely designed and intended by the Spirit of God, and written down according to his determinate counsel and knowledge for our edification and instruction? I say thus much in behalf of the Sacred Volume, without by any means giving an opinion in favour of the hypothesis of Sunergos.

As the subject is before me, I will add, that I do not think your correspondent Aleph is particularly fortunate in his concluding observations. He deems it fatal to the interpretation of Sunergos, that his view of the type leaves no provision for the first coming of the Messiah—no place for the *offer* (I suppose he means *preaching*) of the Gospel by Jesus Christ himself, although his disciples offering (preaching) it, many ages after, are important enough to be represented by Elihu. It seems to me that neither of these points fall naturally within the scope of the type, as Sunergos represents it: and that Aleph might as well assume that Joseph is no type of Christ, because he was not cruci-

fied; and that the paschal lamb cannot be a type of Christ, because it was not raised from the dead.

The testimony of Job's character, before his second trial, in Job ii. 3, he observes, is inconsistent with the character of the Jews immediately before their dispersion. This is true; but the type, as Sunergos explains it, does not describe them as they were just before their dispersion, but in their character of God's ancient and peculiar people. There is more weight in the observation that Job's afflictions seem intended to

try his *virtue*, (query, faith?) whilst those of the Jews were the just punishment of their iniquities. But if Sunergos refers the type (as I understand him to do) not so much to the bulk of the nation at large as to the simple minded Jew, who, having heard little or nothing of the testimony of Jesus, continues to worship the God of his fathers in singleness of heart and spirit, looking for the promise of Messiah, as many perhaps do, this objection loses its importance.

I am, &c.

¶.

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POETRY.

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ISAIAH LX. 3:

“And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

—  
THROUGH curtain'd drapery, softly bright,  
Stole morning's ruddy gleam;  
I robed me by that welcome light,  
And bless'd the favouring beam.

I drew the muslin folds aside,  
Broad shone the glorious day,  
When verdant hills in summer pride  
Received the golden ray.

A Gentile,—thus the dawn I hailed  
That cheered my dark abode—  
A guidance, though in mystery veiled,  
A beam that softly glowed.

But when the hope to Judah given  
My raptured soul surveys,  
That veil dissevered, earth and heaven  
Lie sparkling in the blaze.

Nor grieve I in the vale below  
While gentler glories shine,  
That burns the mount's majestic brow  
With lustre so divine.

CHARLOTTE ELIZABETH.

## PROCEEDINGS OF THE LONDON SOCIETY.

## SWITZERLAND.

## JOURNAL OF THE REV. J. J. BANGA.

THE Rev. J. J. Banga, whose Missionary labours are noticed in the Expositors for March and May last, has lately transmitted the journal of his further proceedings during the summer of 1826. In consequence of the desire expressed by him in page 198, vol. xi., the Committee consented to his permanent removal to Strasburg, in which city he will for the future be stationed, and his letter which accompanies the journal, written from that place in September, mentions an important fact, which, it seems proper here to notice, viz. the circulation of copies of the Hebrew Old and New Testament through one hundred and nine different Jewish communities in the heart of Germany, by the instrumentality of a venerable Christian friend.

The journal proceeds as follows, taking up the subject from page 198 of the xith vol. of the Expositor.

My last months at Basle were not entirely lost, though I continually observed the reluctance of the Jews to come near me. Even a dealer in old books, to whom I had been a pretty good customer, got out of the way whenever he saw me at a distance. I succeeded, notwithstanding, in dispersing some tracts, and selling about three dozen of the Psalms and Propets in Jewish German, at low prices. The Jews about Basle had learnt that such books were distributed by a Missionary at Strasburg, and they took occasion to depreciate the wares I offered. The extreme poverty of most of them, however, demands great consideration.

The only Jew who ventured to see me, was the poor old man, of whom I wrote to you in January of last year, and to whom my wife had given a few old things. His situation as to externals has not improved in the least, nor has any favourable change taken place in his more important concerns. I did not gain ground when I endeavoured to illustrate from his wretched condition, the awful necessity of his seeking without delay the only way of salvation. He would content himself with observing: "I see you are concerned about me, and for this I thank you; but you speak according to your own view of the matter, and another may just as well look at it from another side." When I endeavoured to press him further, he would get vexed, and leave me. I can say this, however, that in no Jew I met with at Basle, have I found so much candour and probity as in this man, and my acquaintance with him has lasted six years.

Mrs. Banga succeeded in obtaining access to one of the most respectable and most numerous of the Jewish families of Basle; she endeavoured to shew them the danger of their self-righteous satisfaction in their own probity. She was always heard with kindness, and every time received a new invitation to repeat her visit; but she had no evidence that they received her testimony. One of the daughters evinced much attachment and friendship for her.

Several proselytes have passed through Basle, with whom I have been variously engaged. One of them, a journeyman furrier, who found a situation with a relation of mine, maintains a good character. Some of the work which his business requires, proved injurious to his health; his master therefore procured him another situation at Arau, in a respectable and religious family. This young man was awakened under Mr. Handes's ministry. I wish he may soon be able to correct that turn for levity and sar-



casual which he now has, and which is so peculiar to young Jews.

I have seen another young proselyte in a most miserable situation. He is a native of Poland. How and when he came to leave his parents, he never would tell me; he only said he never knew either them, or his home. He is a journeyman tailor. I heard of him at Strasburg, on my former visit; he had been supported by Christian friends of that place, during an illness of several weeks; but his benefactors became dissatisfied with him, though they could not precisely say on what account. The Moravian Diaspora, the Missionary, gave him a letter of introduction to me, and he came to Basle after my return thither, but presuming that I had heard something at Strasburg to his disadvantage, he did not venture to come to me. Mr. Ewald, whom you know, through Mr. Treschow, procured him a situation. After he had been there working for some days, to the satisfaction of his master, he visited me, but pretended to have lost the letter of introduction. He spoke with seeming affection of his Saviour, but he openly confessed himself extremely ignorant in religious knowledge. He exhibited his testimonial from the Livonian minister who had instructed and baptized him. Amongst other things in recommendation of the young proselyte, it was said there: "His noble and good heart received very quickly and readily the doctrines of Christianity." I thought it my duty to invite him to call frequently, and to offer him religious instruction, but he did not avail himself of this offer. A few days afterwards he had a severe fit of illness, which however did not last; but in about a fortnight he came to me, to tell me with tears, that he was quite unable to work, and that his master had discharged him. He had lost the little finger of his right hand some time back, and the middle finger was now diseased. I sent him to a Christian physician, an intimate friend of mine, with a note, and he immediately gave it as his opinion that the patient was suffering from arthritis, and a general derangement of his bowels, and that a

perfect cure would be expensive and tedious, and that the use of the hot wells was indispensable. The poor young man had endeared himself both to me and to Mrs. Banga by his great modesty, and also to his master, who gave him a most satisfactory character. His situation therefore gave me great concern, and the more, as the police suffers no journeymen to remain more than two days in the town without being in employment. I sent him therefore to Litzkirch for a few days, with a recommendation, intending to try what I could do for him in the meantime. Just then it was reported that his disease was of a disgusting nature; but some friends agreed to maintain him in the hospital. In about three days he returned, being a little recovered by rest, and he again took work in a tailor's shop: but he was soon worse again. I then sent him to the hospital, where he was received upon the recommendation of the masters of the trade; but the surgeon did not think his finger was really unsound, and therefore discharged him from the hospital, notwithstanding my intercessions, and he was obliged to leave Basle. He had been advised to go to an hospital at Berne, and I gave him a recommendation to the chaplain of it, who is my personal friend. A week afterwards the proselyte wrote to me from a village in the Canton Solothurn, that he had been refused admittance at Berne, that he was again with a master, and had endeavoured to work, but could not. I wrote in reply that he had best go to a certain watering-place, where there are particular baths for poor people, so that he could have the bathing gratis, and that for the rest I would provide. In a few days he informed me that he had been refused the use of the poor-bath, and that consequently he had gone to another hot well, where he could bathe gratis, and was received at a neighbouring inn, for a moderate weekly sum. I wrote to the innkeeper, and requested him to keep the poor fellow at the lowest price he could, and in consequence he reduced his price, and also obtained for the patient a weekly

share of the collections made at the table d'hôte, for the relief of poor patients. With the assistance of Mr. Ewald, I collected a sum sufficient to support him for about five weeks, four weeks being the time necessary for his cure, according to the medical opinions. I then left Basle. The unhappy proselyte, I find, has since been there, and is gone forward to Germany, which is all I know of him.

I was detained longer at Basle than I had intended, because the lodgings which I had engaged at Strasburg in the spring, could not be ready for me, on account of severe illness of one of the family inmates, and other lodgings could not be had before the 24th of June.

At length on the 27th June, I set out with my wife and one boatman, in a small open boat on the Rhine, and arrived at Strasburg in the evening before sunset. We were hospitably received on the estate of Mrs. K., who shewed me so much kindness last year. We stayed with her eight days, until our lodgings were ready for us.

During the first days we were in the town, I was repeatedly accosted by Jews who recognised me, and whom I remembered to have seen last year. They uniformly inquired in a very friendly manner where I lodged, and promised to visit me again.

For several days I was employed in getting the cases of the Society's publications through the custom-house. Several of the custom-house officers were very kind, and one in particular, who is a Roman Catholic, gave me his congratulations and his best wishes for success, and for the divine blessing. I again went through the streets, and the *place d'armes* where the Jews are used to assemble, and expected to find some of them ready to engage in conversation with me, but they turned their backs, and got together, and began to talk in a hurried manner. When I came near them, they made way for me. The following days they did the same thing, and I also observed them mocking and laughing. One who sat on a threshold began to smile and to shake his head, as soon as I looked at him, and the steadier

I looked, the more he did it. I am told, that the Jews say, I had better go and convert the African savages, and that they threaten terribly. One Jew, to whom a card had been given in a shop where I had left some cards for that purpose, became furious, and could scarcely refrain from insulting the lady who had handed the card to him; a few days afterwards he died. I am inclined to think that the Superiors of the Jews of Strasburg have excited all this. Sometimes in a narrow street a Jew will speak to me, and promise to come to me at home, but scarcely once a week does it happen that any one of them says a word to me in an open place; and in the most sequestered corner none dares to stay with me more than a minute or two; and not one ventures to my lodging. For four weeks these things having continued the same, I determined on a journey through the Department du Haut-Rhin. Having marked on my map the fifty-seven villages and places where the Jews live, specifying the number of Jewish inhabitants in each place, according to a statistical work which I have met with, I prepared for my journey, taking a good supply of books and tracts, and in the hope of being able to use them.

*Aug. 2.*—Early in the morning I set out, and several Jews whom I met on the road, where nobody observed them, eagerly took the tracts I offered them. Three leagues from Strasburg I overtook a disbanded soldier, who carried with him a little girl of four years of age. He entreated me to take his child in my chaise to the next village, complaining of the trouble he had had in carrying her in the excessive heat from Brest, where he had been discharged. I readily consented to take the child to the place where I intended to dine; and on arriving there, she ran to the roadside, and sat down to wait for her father, who came for his child, as I finished my dinner.

I arrived in good time at Bergheim, a town which contains 2800 Roman Catholic and 500 Jewish inhabitants. The landlord where I stopped was the Adjoint of the Maire; and I explained to him and his wife the object of my

journey. Being told that the first Jubilee sermon was to be preached in the evening, I went to the church to hear it, and was surprised to hear a pretty good sermon upon repentance, without any admixture of superstition in it. When he had finished, the priest put the question to his people, whether they had done what he had directed them to do, to evince the sincerity of their repentance, and of their wish to do what they could towards atoning for the wrongs they had done to others. Now, indeed, I expected to hear of wax tapers, pilgrimages, and other things of the same kind. "You may have said the prayers," continued the priest, "which I prescribed to you, but of what use are the greatest number of Pater noster, said without devotion and sincerity of heart? have you sought the pardon of those whom you have injured, and reconciliation with them? have you restored to those whom you had wronged, what you had acquired from them by injustice?" and he continued in this strain. The church was crowded; and I was told that Monsieur le Curé had been many years Professor at a French Seminary, but was a native of Alsace. He spoke very bad German; and indeed few of his brethren are able to write or speak their mother tongue with tolerable accuracy, as they neglect in their seminaries every thing but the Latin language. Most of the younger French priests are ignorant, and consequently bigoted; but I cannot still help thinking that there is much real, though misguided piety among them, and amongst the Roman Catholic Missionaries who now excite so much attention. I must at least confess, that among their publications, such as tracts, placards, and hand-bills, there are some, the contents of which are purely evangelical.

*Aug. 3.*—Early this morning a Jew came to the inn for trade. I shewed him a copy of the Hebrew German Psalms and Prophets. He examined it with curiosity, and according to appearance, with pleasure. I offered it to him as a present. He was thankful, and observed: "The word of God is always highly to be esteemed, and as a present, it is the more acceptable."

He went away, promising to return. I then went to see the Rabbi: he was not yet returned from the morning service of the synagogue, but his wife received me civilly, and desired me to wait for him, notwithstanding I told her I was a Christian minister. The Rabbi came in a few minutes. He and his wife are quite young people. His looks were stern, and even wild; he seemed more like a brigand, than a dispenser of the word of God. Just as I had answered his question, who I was, by telling him, as I had told his wife, that I was a Christian minister, a Jew came in to consult him, and enquired whether it would be lawful for his sick father, whose night-gown had become wet from perspiration, to change his clothes, and whether he should put on linen or woollen? The Rabbi in a haughty manner granted leave for changing the clothes, and for putting on such as might suit the sick old man. Then he again turned to me, but without speaking a word. I attempted to converse on the deplorable state of their schools, and the advantage of a better education for their youth. He abruptly replied, that they had nothing at all to complain of. I suspected, from the roughness of his manner, that he was aware of my missionary character. With a view apparently to change the subject, he asked me what language was spoken by Adam in Paradise? I replied, that this could not be known with certainty, as our records are silent on this point. The Rabbi said, that he spoke Hebrew. I admitted that this was not improbable, especially as the names which occur in the first chapter of Genesis are of Hebrew derivation. The Rabbi however gave hints that he could give quite a different reason for his abrupt assertion, but that he did not choose to profane what he knew by exposing it to me. As I had brought a German Hebrew copy of the Psalms and Prophets, he asked what I intended to do with that book? I replied, that I wished him to accept it as a present, and that he would find it an exact translation in good German. He enquired, "Is it an old or a new translation?" I told him it was an old

one, but had been carefully revised a few years since. He then said, "How can any one undertake to give new interpretations of Scripture? The law of Moses stands to all eternity; and if all the Prophets, and Rabbies, and wise men, and scholars, who ever existed, were to unite to undo it, they would not succeed." I said, "The book I offer you is a verbal translation of the Psalms and Prophets, and contains no interpretation whatever. But I must tell you that the law of Moses is altered, for nowhere has it remained in full force: the chief points of it are abrogated by the impossibility of observing them." A discussion upon this arose, in which we both advanced the usual arguments. The Rabbi chiefly maintained, that they were not bound to observances rendered impossible by circumstances; and I replied, that that very impossibility was a most material alteration of the legal economy. A number of Jews gathered round us. The rancour shewn by the Rabbi was such, that it seemed throwing pearls before swine, to speak plainly of the more offensive points at issue between the Jews and ourselves; and therefore I only made a few general remarks on the hardness of their hearts, and on the anger of God, by which they are kept in their dreadful and long exile from the land of promise; and I expressed my hopes, that it would soon please God once more to visit and to enlighten their nation, and to reveal the mercies kept in store for them. A few of the auditors looked very well pleased, and gave frequent signs of applause; and so did also the Rabbi's wife. He himself, however, looked quite sullen, and seemed glad when I left off speaking. His wife importuned me to take some refreshment, which having done, I returned slowly to my inn. On the way, I distributed a great number of tracts to people in the market-place. Having observed that the fear of the Rabbi was upon the Jews, I was not disappointed that none had dared to follow me: not even the man whom I had seen this morning thought fit to return. Unhappy people, to be guided by such perverse leaders! The few

laws which might improve the moral and intellectual state of the French Jews, are all evaded by them. They are enjoined to set up schools, but they have no more now, than they had before this law was made: indeed hardly any at all. The law directs the young Rabbies to be examined; but the Jewish Consistories admit ignorant, narrow-minded, bigoted men, just as they did before. And as to the increase of civil liberty which they now enjoy, they make, at least in Alsace, no good use of it. They only unite closer in their system of usury and fraud against the rest of the inhabitants. This is the case generally, and with few exceptions.

*(To be continued.)*

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#### PRUSSIAN POLAND.

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JOURNAL OF THE REV. J. G. G.  
WERMELSKIRCH.

THE Rev. J. G. G. Wermelskirch, who visited London early in last summer, to fulfil a matrimonial engagement, returned to Posen, in the latter end of July, in company with his wife; and he gives, under date of the 7th August, a short account of his journey thither. Nothing very interesting seems to have occurred. He left London on the 24th June, and having reached Hamburgh, spent a day or two there with Mr. Moritz, and other Christian friends. In passing through Bremen, he visited a baptised Jew, whom he had seen about two years before, and whom he found going on well in his Christian course. He learnt also that a brother of Mr. Wolf, is living at Bremen, and is thought well of as a respectable Christian character. Continuing their route through Hanover, they reached Posen on the 27th July, and Mr. Wermelskirch immediately re-

sumed his Missionary labours, by preaching to a large congregation at a public service which he had happily been enabled to establish at Posen, as an experiment, a short time before he set out for England, and which, we rejoice to say, has since been fully and permanently established for the public instruction of Jews, and others who are willing to attend, under the sanction of his Prussian Majesty.

Mr. Wermelskirch writes as follows from Posen, 4th October, 1826:—

With respect to the Jews, I can mention some new acquaintances which I have made. On my arrival, one, whom brother Hændes had sent, was waiting for my instruction; I think I have already mentioned him. He came to me for some time, and seemed to make progress in knowledge; but on being told that he ought to learn a good trade, as he had no great talent for study, he went away to Samoczyn, not liking the terms which the master I found, (a very respectable man) proposed to him. It seems the general opinion of us all, that he would have accepted the offer, had he been perfectly in earnest, and anxiously desirous to embrace publicly that Saviour of sinners whom he so long disregarded. Yet I cannot but hope the good Shepherd will seek him out, and bring him to himself.

Some weeks ago there came one Sunday morning a female, whom brother Hændes had been instructing for three months and a half, and who had been baptized by a clergyman at Strelzno. She stated that she did not consider herself sufficiently acquainted with the doctrines of the Gospel, and that she had not been taught to read, and requested me to instruct her more fully. I expressed, of course, my willingness to undertake it, but on condition of her going into a service, which she has done; and she now comes to church, and finds time also for instructive conversation. Yet on

the whole I am not particularly well satisfied with her.

A week afterwards another Jewess came, and asked if I instructed Jews in the doctrines of Christianity. I informed her that I did, provided they came to me under the proper motives: she went away, but in a few hours came back, accompanied by a miller who lives here, and who expressed his wish that I should instruct her, as he knew her well, and his wife had known her parents. After some conversation with the miller, I told her she might come to me every day, which she has done, and behaves very well. On the whole I am pleased with her hitherto, and hope she will be brought to a saving knowledge of the Saviour.

On the Saturday following, a young student, who had conversed with our dear brethren Smith and Reichardt in K—, and has been for a fortnight resident here, and engaged in teaching Hebrew to the children of some respectable Jewish families, was for the first time at church, and was so impressed, that immediately after the service he enquired of a Christian friend, where I lodged, and came to me on the Sunday afternoon. He explained to me what had struck him so forcibly the day before, and related what had been passing in his mind for some time previously, and indeed his statements were of such a nature, that my spirit rejoiced in God our Saviour. From the Monday following he has come to me daily, and read the New Testament for hours together. He hears seemingly with much delight all my statements and my arguments, and appears to have tasted of that joy and peace which cometh only through the knowledge of the Saviour. He professes his determination publicly to profess the Saviour, and to continue to give instruction to his brethren so long as his kinsmen will allow him to remain; when they excommunicate him, he is ready to take whatever the Lord shall assign him. He is a very clever and pleasing young man, and seems well adapted for the service of the Lord as a Missionary,

either among Jews or Gentiles. May the Lord perfect the good work in him, and make him a chosen instrument for his glory!

Another Israelite came on Monday morning, a goldsmith of P——, in Russian Poland. He had travelled to Kalish, where he was told a Missionary was staying, and having come too late to meet him, he had come on to Posen for the purpose of finding one, having understood that a Missionary resided here. At the first sight I was not quite pleased with him; there was an unsteadiness in his expression, and he had a dark look; moreover, he had not brought his wife with him. Yet as he pressed me much to instruct him, I fixed the time for his coming, and have ever since taught him daily. He is attentive and well ordered in his behaviour, and I hope the Lord will bless the means used.

On Tuesday morning a student of the University of ——, recommended by Dr. ——, Professor of Divinity, came for instruction in the Christian religion, that he might get baptized. I would willingly have complied with his wish, but as his plan was to proceed soon to Warsaw, and stay there some time with ——, I gave him a few lines of introduction to brother M'Caul.

There are besides some who come regularly to church, and make so much progress, as to encourage me in indulging the hope, that they also will, sooner or later, apply for especial instruction to prepare for baptism. One of them, a sadler, pleases me very much; he fully believes that Messiah is come, according to the Christian belief. He does not understand much, but I cannot doubt his being in earnest.

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### GERMANY.

#### LETTER FROM PROFESSOR THOLUCK.

WE present to our readers the following extracts of a letter from Professor Tholuck, dated Halle, Sept. 27, 1826.

Having returned yesterday from Berlin, I send your Committee some further information as to the state of things there.

Berlin still seems the central-place of the operations of the Germans amongst the children of Judah, and I cannot but confess my regret at being now excluded from immediate intercourse with the good people of that capital. In Berlin there is not so small a proportion of Israelites desirous of instruction, as of Christian ministers willing to devote their time to them, and of Christian friends able to provide for their temporal wants; by which I do not mean mere support of money, but attention, care, and superintendence of them, as members of society. The ministers however of that city, as well as the other Christian friends, are so fully and completely engaged in other things, that they cannot devote much of their time to the Jews. And hence it arises, that Jews who apply for instruction are often sent to three or four clergymen, one after the other, before they find a teacher. Our society formerly engaged a regular teacher of the proselytes, but his want of time obliged him to give it up. If your Polish Missionaries are not too much engaged, perhaps the temporary residence of one of them at Berlin might be very useful. Mr. Becker I understand resided there lately for some time, but not sufficiently long to do much. One disagreeable circumstance as to the proselytes is this, that they are scattered all over the town without knowing each other, and without being known by Christian friends. They require a central-point, which would be found in a zealous Missionary, whose business it were to collect the scattered ones, to become acquainted with them, and to form them into some sort of a society. The Dublin society of friends of Israel, as their secretary writes to me, proposes to erect a chapel for this purpose, and to establish a Hebrew worship; but I think this will be found quite impracticable at Berlin.

As to those of the proselytes in

Berlin whom I formerly knew, I am happy to say that not one has become a backslider; although some have become somewhat lukewarm, and others on account of their unsettled state as members of society, have been exposed to much temptation. A man whom I must notice above all, is L., whom I mentioned to you in some letters of early date, as likely to become a powerful instrument of God in the church, and who is a man of like zeal with Luther. He was qualified to claim a superior station in life, but he has accepted the situation of teacher of the Royal Institution for the deaf and dumb, where he teaches the Christian religion. Some time since he obtained a higher place in the institution, having gained the confidence of his superiors. Although in this situation he is very closely engaged, he nevertheless has devoted a considerable part of his time to the religious instruction of Jewish proselytes. I mentioned formerly that he had been the means of awakening some very amiable and respectable Jewish youths, who occupy different stations in society. One of them, a journeyman-joiner, who is upon a journey, keeps up a correspondence with him. He writes as follows:—

“I could not forbear taking every opportunity to speak to those with whom I was brought in contact. Near a popish place of pilgrimage I met with two fellow-journeymen, who, after some conversation, recommended me to make my pilgrimage with them. Instantly I took out of my pocket my small Bible, and proved to them that a Christian should never bow down, except before the living Redeemer. We went so far at last, that I succeeded in awakening in them a desire to know more of evangelical truth. There is in that part of the country no Protestant church, except in a settlement of the Moravians. I introduced them to it, and recommended them to search there further after the truth.”

Besides Mr. L., I cannot omit mentioning two young men, of whom I also wrote formerly. They were at that time beginners in the Chris-

tian faith, but they have since been marvellously strengthened, although labouring under great difficulties. They have often literally been destitute of bread to eat, and have at other times shared their own scanty meals with their poor countrymen, or fellow-proselytes. Nevertheless they have proved steadfast, and have appeared calm and serene in every trial. When I saw them, they did not deny their frequent doubts and combats within, but on the other hand confessed that they had often experienced very wonderfully the providential mercies of the Lord. Through the kindness of Mr. Simeon, I was enabled to do something for them, and Christian friends have done the rest. There is this difficulty however: one of them has several classes in the gymnasium to go through, before he can be admitted into the university; and the other being a student of medicine, is obliged to attend very expensive lectures at the university. It is difficult to say how they can obtain their object, without some permanent stipend. One of them, before his conversion, enjoyed a pretty good salary from a society, formed amongst the reformed Jewish party for instructing the clever talmudical Jewish youths in classical learning.

You will recollect my account of B., the Jewish youth. (See Expositor, Feb. 1826, p. 69.) I am happy to say he continues to walk uprightly, and I have particularly to mention, as a proof of his sincerity, the constant application and eagerness with which he pursues his studies for Christ's sake.

Several new proselytes have been added since Easter. One of them, whom I do not know particularly, is spoken of highly by the Berlin friends; he is a mild, calm, and sedate young man, of good understanding, and much seriousness; and he has willingly and diligently learnt a trade: he has lately been baptized by one of our truly pious ministers. There is another from Poland, who does not seem to have so much spirituality, but is, nevertheless, firmly convinced of the truth of Christianity, and has undergone some severe trials, in order

to gain his livelihood by a trade. Those who are bound apprentices to a trade, must pay a certain stipend, or if they cannot do this, they must at least provide their own clothes, which the poor fellow has no means of doing. Pray tell me, dear Sir, in what way you provide in England for such Jews as wish to learn a trade? Do you not find very many difficulties in this respect? This is with us the great stumbling block. Before I pass to another subject, let me mention to you a remarkable instance of the manner in which infidelity is making its progress among the Jews. About two years ago a Jew from Lithuania was brought to me, who addressed me in a barbarous dialect very haughtily: "Sir, I am come to see you, for I am the great Talmudist." Upon enquiry, he assured me that he knew the Talmud so well, that if I were to put a pin through ten leaves of it, he could tell the word it would pass through in the tenth leaf! I did not think it necessary at that time to deny his knowledge of useless wisdom, or to dispute with him, as he was come to make a parade of his learning. I told him merely that he wanted humility. Upon this, he replied, that he knew many fine sentences about humility, and some of them he did not hesitate to recite. I answered, that I did not enquire whether he knew sentences about humility, but whether he possessed it: and to this, he gave no reply. At that time he had come in an oriental robe, with a beard, and altogether in a Jewish dress. Some time afterwards, a young man entered my doors in boots and breeches, with his chin shaved: I had some difficulty in recognizing in him my former talmudical acquaintance. He requested a German Bible. I asked him for what purpose? He said he had been studying the German language, and wanted to read the Bible in German. Struck with surprise, I asked him how he happened to lay aside his Jewish dress, and to apply himself to the language of the Gojim, for so they call the Christians? His answer was, "Why, Sir, you must know, I have not only laid aside my old clothes,

but my old prejudices likewise; I do not believe any longer in the Talmudical nonsense!" At these words I was not particularly rejoiced, as I expected what indeed followed. He had been received by the members of the society of reformed Jews, who had shaved away his prejudices, as well as his beard. I asked him further: "Well then, but do you still believe in your own holy records?" "O," said he, "with a wild look, I do not at all know, Sir, what I believe, or what I do not believe; I am in a new world; my head is turning, as it were." "Come, come," said I, "I see what is the matter with you. Your new friends have shaken your faith in the history and in the miracles of the Old Testament. Be it so. But, my friend, you certainly believe in the existence of a God, of a God who hears and answers prayer; now turn yourself unto him, and pray to him, and your faith will be renewed, and he shall give you faith to believe in his pure word!" He turned and stared at me, shaking his head. "How," said I, "I hope you have not lost your belief in a God who hears our prayers." "O," replied he, "who knows whether this is not mere fancy?" "And so you think," said I, "that David, when he poured out his heart in fervent prayer, was merely following his fancy?" "Why," answered the deluded man, "we learn from the psalms that he often prayed, but we hear nothing how often his prayers were heard." This is a remarkable instance, how nearly, in some uneducated persons, true religion is allied to superstition; so that they cannot give up the one, without losing the other also. I remember in ecclesiastical history, the instance of a truly devout monk, who belonged to the sect of the Anthropomorphists, and who, when it was proved to him that God has not the human shape, wept, and exclaimed in despair, "Woe unto me, woe unto me, if you take from me my human God, I can no longer believe in any God." I should like to know whether you would think more favourably of a Jew full of Talmudical nonsense and pride, as above



described, or of one who doubts even with regard to the greatest truths; or whether you would consider both in a state equally awful. For myself, I am inclined to believe, that before God they both stand equally condemned.

Our society has now completed the tract, 'Talmudical Passages, in Rabbinical Types.' It is much asked for among the Jews. We have also commissioned Mr. Hændes, who is well capable of doing it, to write a tract for Jewish children. Some few days ago our report for the last year has appeared. The chief benefactors of our society are members of our royal family. The king has contributed 300 crowns, each of the three princes 100, the crown princess and the duchess of Liegnitz, (the Catholic spouse of our king) each 50 crowns. The whole amount of our income is 1224 crowns, but as we have now two Missionaries to support, you will conceive that our society may ere long labour under difficulties.

Before I close my letter, I must mention that I have been repeatedly requested to state to your Committee the situation of a young man, who is enquiring whether some Christian friend, or some charitable institution in England could not employ him, either as translator, or as overseer, or as secretary, although as yet he knows but very little English. His case is laid before the Committee in the letter of Mr. Friedenbergh, (Expos. 1821, p. 30.) He has supported himself hitherto by trading in old books of devotion; but his business hardly supplies him with necessaries. He is reduced to a state of great indigence, and he has a family, which he intends to leave in Germany, if any opportunity of employment should offer in England. He thinks that he might support himself and his family upon an income of sixty-five pounds yearly. I must confess that I cannot well conceive in what manner he could be employed in England, not knowing the language; but sometimes an opportunity offers where we least expect it, and therefore I did not think it right to refuse the request made to me of mentioning his case to you, and I will thank you to lay the

matter before any individuals whom you may know, willing to assist in this good object. Do not forget to write to me what you can do. The poor fellow's name is Franklin, and he is extremely anxious to know whether he has any chance of success through you.

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### PALESTINE.

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JOURNAL OF DR. DALTON.

(Concluded from page 31.)

*Ell Haran, Dec. 22, 1825.* — I arrived here, much fatigued, having rode thirteen hours without intermission. In the night we passed Cesarea, where Paul made Felix tremble, as he "reasoned of righteousness, and temperance, and judgment to come." Its stately walls are now no more, and the wild Arabs dwell amongst the ruins. One of them came near to examine our strength, but made off on hearing one of our party call for his gun. At this village we could only procure two eggs, and it was well that my Turkish servant had brought a few oranges, and some bread from Tantoura. They were very acceptable. I here got a comfortable room in the yard of a mosque, which was one of those that had been provided to accommodate the pilgrims, many of whom we found from India, occupied in their prayers and their devotions. The Sheik of the village came to my door, and he spoke of me to one of the pilgrims, as a Noble Turk just arrived from Constantinople. I told him I was a Christian and an Englishman, and he turned to me with much respect. He says, the pilgrims who come from India are very numerous. At night I heard their prayers, which seemed a mixture of Hebrew and Arabic words. I might, perhaps, have learned some interesting particulars from them, had we remained longer. But caution is very necessary in making inquiries among Mussulmans, and here as in Tantoura all were Mussulmans. I observed a handsome tomb of various marbles, inclosed with a wall, and the Sheik said it was some

hundred years old, and contained the dust of a great Sultan. Adjoining my room was a school where some Mussulman boys were taught their prayers.

*Jaffa, Dec. 23.*—Anciently Joppa. Our caravan had wandered in the dark from the proper road, so that we did not arrive here so early as we should otherwise have done. The approach to Jaffa is beautiful by the road we came. We were joined near the town by several wild looking Arabs, going to the Mosque, carrying guns and clubs. As I brought a letter from the Consul of Beyrout to the agent here, he received me very kindly, and expressed much regret for dear Brother Fisk, whom he knew well. They tell me, that a Sheik with whom he studied Arabic at Jaffa, cannot speak of him without tears. He says, that by the death of Mr. Fisk, and the departure of Brother King to America, he has lost the two best friends he ever had. This is the more striking, as I have repeatedly heard these dear Brethren say, they never withheld their most decisive testimony against the errors of the religion to which the Sheik belongs.

*Dec. 23.*—I arrived at Ramla soon after sun-set, and found the Superior of the Great Convent, was absent at Jaffa. Several of the rooms were locked, and I found nobody but Osmanli soldiers, who told me that there was no Superior now, that I had better go to the Latin Convent. I was not a little perplexed at what all this meant, but the Superior very soon arriving, relieved me from my anxiety, and tendered me the same civilities he had always done before. He told me that the soldiers had been driven from Jerusalem by the Arabs, and had fled for safety, and that he could not but receive them. A Moollah sent from the Porte to the Holy City has been in Ramla some time; he is afraid to go to Jerusalem without soldiers, and the Arabs will not hear of them, but say they will receive him with all due honour without soldiers.

*Dec. 24.*—I reached Jerusalem, and am now at the Convent, Mar Michael, on Mount Calvary. I left Ramla at

sun-rise, and arrived in nine hours. In the ravines of the mountains, inhabited by Abo Goosh, our way was repeatedly interrupted by the sons of rapine demanding Guffer from the two Greeks with us. They collected around their mules, and seizing the bridles, demanded booty. The poor defenceless Greeks had no power to refuse. Stopping my mule, they demanded the same of me. "Friend," said I, "you don't remember me, the English doctor; how are my friends, A. G. and his brother, to whom I sent medicine last year?—What," said I, looking full in the Arab's face, "take Guffer from Englishmen?" "No, no, never," said he, smiling; and touching my hand with his lips, he gave the usual salutation, "Peace be with you." I rode on, and found a similar explanation sufficient for my passport through the village of the Sheik; and for my protection from the many rough applications made to me by the wild Arabs, who every now and then started up from behind some bush or covert. We took one of these Arabs with us part of our way as a guard, to protect our baggage and animals. Nothing could appear more desolate than the city as we entered it by the Jaffa gate; the proud Osmanli soldier no longer stood sentry at the strong hold of David, the present citadel, the dirty Arab lounged about in his independence. Soon after my *warm reception* from the kind friendly superior of the convent, Papas Isa and Cesar came with other Greeks; they embraced and kissed me after the manner of their country. Many were their enquiries, repeated their lamentations, at hearing it confirmed that dear brother Fisk was no longer of this world. My recollections of him were much revived, as I occupied the vacant place in his rooms, and looked on all where the year before I had enjoyed sweet communion with him. I burst into tears, and was joined by those with me; we felt a common loss.

*Dec. 26.*—Passed yesterday some refreshing hours, especially in the evening, with freedom of spirit. O my cold heart, why live so far from that sweet assurance of adoption, which is

thy privilege! Some of my friends from Mar Constantine called during the day, and by their anxiety to hear intelligence from their country, obliged me to converse more on worldly matters than I wished. To-day I visited the Bishops of this Convent; they stated the poverty of the Convent to be great, their debts very heavy; they seemed to look to me as a mediator in procuring them a loan from England. I did not hold out much encouragement. They recommended my visiting the governor, as a ceremony to be observed in the present state of affairs.

Dec. 27.—The Dragoman of the Convent visited me to-day, he spoke much about their poverty. Alas! their hearts seem as little weaned from the world as the busiest merchant; so much for closteting the body, when the heart is in the world, and the affections on earthly things. Lord, teach me to use the world, and not abuse it! My friends, Papas Cesarius, Papas Isa, and Papas Yoel, Superior of Mar Michael, remained after my visitors went. I had upwards of two hours solemn and interesting conversation with them; I laid before them the condemnation of the law, as resting on them in common with every natural man, "for that all have sinned and come short of the glory of God," and the glorious and complete salvation in the Lord Jesus Christ, by his life, death, resurrection, and ascension. Papas Isa joined me, but I fear as yet his understanding only is enlightened; he is very useful, and told me he has preached for some time every Sabbath from the Gospel; and thus added he, strange to say, "I make the mass;" but Luther even had his errors.

After he went away, I solemnly addressed the other two, and felt myself deeply impressed; warned them of their dangerous errors, implored them to flee from the wrath to come, and take refuge in the all-sufficient righteousness of our Redeemer. I told them that brother Fisk, as they saw in the narration of his death, had no other hope; and that I often heard him say, he did not know one individual in this land, except the Missionaries and their wives, of whom he

had a reasonable hope they were in a state of salvation. I added, Dear friends, I grieve to say his experience is mine. I used much exhortation that they should be reconciled to Christ; they were silent, solemnized, especially when I lifted up my heart to God for his blessing, and repeated my appeals; we examined Scripture after Scripture; my dinner lay cold and forgotten on the table; they, with many thanks, begged me to rest myself and eat. Other Greeks from the same Convent visited me in ceremony, and to know the reports from the Morea. I told what I had heard. They proceeded to chat upon politics respecting England. I immediately took my Testament, and quoted St. Paul's directions to Timothy, 1 Tim. ii. 4. They apologized, as curiosity about their country was natural; we had some longer conversation on the engagements of ministers in spiritual warfare, &c. This evening, the Superior Papas Yoel came to me; we chatted a long time on the mass, the Sacrament of the Lord's Supper, and other subjects; my Turkish servant was present. At length, it being late, this interesting man bade good night, saying, "What darkness is in the world! Good night, my friend," said he, "you must excuse me, I fear I have fatigued you; I have read much on this subject, from fifteen years old until now: (taking hold of his beard:) I am forty-two, but before this, have had no explanation.—I am full of thoughts.—O Sir, how great the darkness.—Please God! to-morrow we will renew the subject." "Yes," said I, "my friend, I pray God to bestow upon you his Spirit, that you may believe *his* word, and mine only as it agrees with his."

Dec. 28.—I visited the Governor to-day: my Firman and Biourdi were examined; he asked my motive for coming to Jerusalem, how long I should stay, where I lodged, &c. I answered cautiously, which I knew to be necessary, as matters are evidently in a critical state; so high are their prejudices, that to call Achmet my servant, would be considered an insult to Turkish pride; after coffee, pipe, com-

pliments, &c., I took my leave. In the afternoon I was suddenly surprised by a visit from the officer I observed sitting beside the Governor, as he read my Firman; he entered with an Arab attendant, seated himself by me on the divan, without a word, and with very dark looks, took up a letter in Arabic, from a sick person to me, and read it through. Papas Isa just then came in to visit me, I was alone with Achmet, when this rude Turk came in: he abruptly said, the Firman I had shewn was an old one, and of little use; not chusing he should know exactly how much or little Arabic I understood, I spoke in Italian through Papas Isa, as I did not know but this might be such a visitor as my brethren had once received here to take them to prison. However, his business soon appeared, "Ask, (said I,) if he says my Firman is not properly worded, or has expired?" he evaded the question; "Demand of him then if he means that a new one is required every half year or month, or what?" He replied not, but P. Isa told me I had better give him some money, as now they will not regard Firmans, or the Sultan's authority. "Does he demand Guffer from Englishmen," I asked? "No, only according as the Englishmen are accustomed to give." "Then, (said I,) when I ask any thing of him, I shall pay for it." He then, seeing I understood him, more gently asked me to feel his pulse, and enquired, if I did not wish to visit the dead Sea, &c. I told him I needed rest after my journey, and should think about it. I resumed my occupation, and he arose to depart. I hear he is considered both by Turks and Christians a very bad man. Papas C. and Y. came in to enquire, with evident anxiety, the cause of this visit; their fears were soon quieted, and we passed a very interesting evening, conversing on the Gospel. I spoke plainly to them on the fearful errors concerning the free will of man, and the cleansing efficacy of the mass; the truth of the Scriptures I quoted, seemed to make an impression upon them. May the Spirit apply it to their hearts! I have not had so deep discussions since

I arrived in this land. Temperate, ready to hear, and to come to the law and to the testimony; such shall be they who will raise the fallen church of Greece, and bring bright days of spiritual worship into her now gloomy congregations.

*Dec. 29.*—I visited Mr. A., an English Jew; he received me very kindly, and promised to assist me in finding a Hebrew master. I called on Rabbi M.; as usual, he was buried in his Talmud, over a charcoal fire; he gave me a hearty welcome. Rabbi I. is gone to Saffed. Rabbi S. S. at Constantinople. Many of my friends of last year came in to see me and for advice. A young Jew, named Isaac, acted as interpreter; the German Jews seldom know Arabic; this young man, his wife and child, arrived here about three months ago; he is of German extraction, has been reader in a large synagogue, and speaks German and broken English; he promised to come to me to-morrow. Rabbi M. invited me to come often to see him; asked if I came empowered by the Consul to protect them. I answered, that this was impossible, but that I should feel happy in serving the Jews in any way I could. This evening I commenced teaching P. Y. Italian; he teaching me modern Greek, while his nephew and Achmet are making out their lesson together in the Italian Bible. I visited one of the old Bishops in the large Convent, a fine venerable old man, very ill, with, I fear, a fatal affection of the stomach. The Dragoman invited me to his chambers, and received me very courteously.

*Dec. 31.*—I was attacked last night violently with rheumatic pains in the legs and feet; through mercy, I am better to-day; this evening our studies continued, but I have not yet found a Hebrew teacher.

*Jan. 1, 1826.*—I enjoyed a refreshing morning yesterday until about noon, when I was visited by some Jews; but knowing I would not enter upon worldly matters, they did not stay long. The Superior of Mar Elias, whose foot I healed last year, sent me a little lamb from the plain of Beth-

lehem; he is now Superior of Bethlehem also. This little lambkin skips about my room, and associated with Bethlehem, reminds me of the scenes and circumstances of a message, the most joyful man ever heard. In the afternoon I preached from Gal. iii. 10—12. in Italian, Papas Cesar interpreting in modern Greek; we were six in number. I invited them to come at any time to read and converse upon the Scriptures; they all thanked me. I went to see the sick Bishop, and found him somewhat better; he is only fifty-eight or nine years of age; his snowy beard and venerable countenance indicate oppression, sickness, and sorrow, which soon wither our feeble frame. The Superior of Mar Elias came to see me; he warmly pressed my hand, called me his friend, his benefactor; he now walks well, although one toe is gone, and a small sore still remains; I felt a very great pleasure indeed to see him so well; I hope to accompany him to his Convent, and Bethlehem.

Jan. 2.—The Superior wished not to leave this place till to-morrow. I called on Mr. A and agreed with a Sephardim Jew to read Hebrew with me two hours a day, and two in Spanish after I returned from Bethlehem. Mr. A. consulted me about worldly affairs, seemed obliged by my patient attention, and said, “You advise me like a friend, your words are straight and just.”—I visited the Convent of St. Theodore, on Mount Calvary, part of which I found vacant for my reception. The Superior is a very kind humble man, his aged mother bears a good report for tenderness and affection, indeed it is depicted in her mild interesting countenance. Papas Y. and C. accompanied me; the Superior brought us into his rooms for coffee, &c. I said to him, “I hope you are not inconvenienced by leaving the upper rooms for me, and that when I become your inmate, you will regard me, and mine as friends.” ‘Yes,’ said he, ‘as my brother.’ I said to his aged mother, “You and my wife, I trust, will know each other well.” ‘Pray,’ said she, ‘bring her here soon.’ I purpose setting my Turk to work at windows, &c. next week.

Papas Isa brought a lad for advice labouring under a disease of the heart. There are several paintings in one of the rooms here, none good, but one of Polycarp brought from Russia; some Greek pilgrims arrived.

Jan. 3.—Some delay occurring as to our going to Bethlehem, I began reading Arabic with Papas Isa. I visited the sick Bishop, found him considerably relieved, and full of gratitude; he said his sufferings had been great; he had taken quantities of medicines from Arabs and Jews, but without relief. Whilst with him, news came to me of a “new Englishman” from Beyrout, having arrived at Mar Michael. It rejoiced my heart to find my fellow-labourer Mr. Nicolayson the person. O Lord, how great are thy mercies; dwelling here alone, a companion has been sent to supply the place of my dear departed brother Fisk, and bring intelligence from my near and dear ties of health, preservation, and peace!

When all thy mercies, O my God,  
My wondering soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise.



JOURNAL OF REV. J. WOLF.

(Continued from p. 38.)

Teheran, March 15.—Mr. McNeill shewed to Mirza Abd Alrezak, Matt. vii. 15: “Beware of the false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” Mirza Abd Alrezak immediately observed that Mahomed was alluded to by this passage, “for that fellow,” said he, “was a true wolf in sheep’s clothing.” Soon after, several other Mussulmans came to pay me a visit, and Mirza Abd Alrezak said, smiling, “I have found our prophet’s character predicted in the Gospel; Christ said that (*Adame pooj.*) worthless wretches, shall come, and pretend to be prophets.”

March 17, 1825.—Several Jewish women called on me, and asked for the Bibles and Testaments which their husbands had sent back. I complied with the wishes of some few of them only.

March 19.—I was introduced to Abu Alkasem Khan, who pretended to have had a dream about my arrival. He took up the arguments of the Infidel, although he is a believer in Mahomed; and he was by no means candid, as I told him plainly. He denied all external evidence, without assigning any reason. I said to him at length, "If you deny all external evidence in sacred history, you must deny all external evidence in profane history, and then you may never admit that there existed such a man as Napoleon." He replied, "Bashad, it may be so." I remarked, that if he argued in this unfair manner, he could not be a friend to truth. He replied, that he had only taken this line of argument to-day, but the next time we met, he would argue as a candid man. He added, that he only wished to hear all the evidences, that he might prove to me, when I came again to him, that all the external evidences must be applied to Mahomed's mission. I was, however, glad to hear him ask me for some books, and I sent to him the Arabic Bible, and the tract of Hugo Grotius, and the Persian tract of Professor Lee.

March 20.—Mr. Willock introduced me to Mahmud Khan, who is the best historian I ever met with among the Mussulmans; he is not only acquainted with profane history, like an European, but even with the church historians of the Christians: he knows Eusebius, and observed that I must have met in Mesopotamia with Christians who are the disciples of St. James. He knew the dispute of the Arians, and the history of the heresy of the Popes of Rome, and asked me whether I believed in the Pope of Rome? I replied, "God forbid! I consider the Pope of Rome as the Persians do Omar and Abubekr; the Pope is Mahroom, i. e. anathematized." He told me then that many Mussulmans believe that Mahomed was predicted of in Isa. xxi. 13, "The burden of Arabia," &c. which is rendered in Arabic, Naboowat fee Arab, i. e. a prophecy of Arabia. For this reason, the Mullahs believe that the meaning of it is, that a prophet shall arise among the Arabs. I told

him that it is in Hebrew נשד, a burden; namely, a prophecy containing predictions of misfortunes, which Isaiah foretold over Arabia. I proved it to him by chap. xxi. 1. xxii. 1. xxiii. 1. He was completely convinced of the truth of my interpretation. I never met with a Mussulman of so much candour as Mahmud Khan; he candidly confessed that none of the Mullahs answered Martin satisfactorily.

After we left Mahmud Khan, we called on Fasl Khan, who was just reading with half a dozen Mussulmans, the tract of Hugo Grotius, which I had distributed the day before among the Mullahs. Fasl Khan had likewise written his observations in the margin of the book. He laughed at Hugo Grotius criticising Mahomed about pork and wine. I was obliged, in candour, to give up this argument of Hugo Grotius; for if he finds fault with Mahomed for this, he must also find fault with Moses for having forbidden pork. They were very much pleased, and told me that I had *insaf*, candour, and we conversed about the truth of the Gospel for several hours. Fasl Khan is in possession of Henry Martin's New Testament, and thoroughly acquainted with the contents of it. Although a Khan, he is still a great beggar; he begs of every body; I hear that even his stockings and shoes are begged from others: he begged something from me too, viz. the Bible, which I willingly gave him.

Messrs. Willock and McNeill introduced me then to Mirza Abd-ul Wahab, who is Muattemed Addawlé, and Monsheé Almemalik, and is descended from the royal family; he told me that he had heard I was descended from the children of Israel, and knew my views and pursuits in Persia. He said he thought I was right in embracing the Christian religion, and in my endeavours to convert the Jews to the religion of Jesus, as Jesus was a great prophet, and was the Spirit of God, having been born of a virgin, undefiled and pure. Another Mullah present, exclaimed, "Yes, Jesus was a great prophet, the peace and comfort of God upon him."

Mirza Abd-ul Wahab then expressed a wish to have a private conversation with me some other time.

Mirza Abd-ul Wahab observed that Henry Martyn had made a great impression upon the minds of the Mullahs, and that he had himself called on him. "There were written," continued Mirza Abd-ul Wahab, "thirty or forty different books in answer to a book of Henry Martin, and I am myself in possession of one." Mirza Abd-ul Wahab then asked me to send him an Arabic Bible and Testament.

Mr. Willock meant to have introduced me also to His Majesty the Shah of Persia, but His Majesty was on the point of leaving Teheran for Ispahan, and it was not convenient.

Mr. Willock has introduced me, however, to his royal highness Ali Shah Mirza, commonly called Ali Khan Shah Zadeh, and to his royal highness Ali Nokee Mirza.

Mirza Baba, a Persian, said to Mr. McNeill, "I do not know what may be the object of the persons who establish these schools, but I know what will be the effect of them." Mr. McNeill enquired, what he supposed would be the effect? "In the end," he replied, "all the world will be of your faith."

*March 29.*—One of the favourite eunuchs of His Majesty the King of Persia, called upon me. He is by birth a Georgian, but was taken early for a slave, made eunuch, and he is now set over the harem of the king's women. He is a very amiable and intelligent man, and has learnt a little Hebrew from a Jew. We conversed for a long time together: although he professes outwardly to be a Mussulman, he pretends, nevertheless, to be a Christian in heart, as almost all Georgian renegadoes do. He asked me for a Hebrew Bible, which I gave him. He told me this curious fact, that the Georgian kings have all pretended to be descendants of king David, or from the tribe of Judah; and that Alexander Mirza, who is now at Salmast, the son of the late king of Georgia, still pretends to be a lineal descendant of king David. Kosrof Khan also told me that he had

seen Christ in a dream, and that his countenance was overspread with heavenly brightness, denoting mercy and goodness. We read together Henry Martyn's New Testament.

Kosrof Khan has given me an interesting account of the sect called Ali Ilahe, who believe that Ali was the incarnate Deity, and who pretend that they sleep at certain times in the fire. The places where they reside, are Kerentsh, Kermaehah, Madasht, Haroonabad. Their chief priest resides at Kerentsh, his name is Sheikh Sayid Abbas; he is sometimes at Sana.

Mr. McNeill, to whom I communicated my plan of establishing an oriental college at London, has written a long dissertation on the usefulness of such an establishment, and sent it to the Editor of Blackwood's Magazine.

*April 2.*—I began my preparations for leaving the house of Mr. Willock, and Mrs. and Mr. McNeill, all of whom had shewn me great kindness, and to set out for Tabreez. Mr. Willock procured a Firman for me from the king, and a Mehmandar to accompany me to Tabreez, and also furnished me with letters of introduction for his royal highness Abbas Mirza, at Tabreez.

*April 3.*—I left Teheran in the morning. Mr. Willock, Mr. McNeill, Mr. Willock's Secretary, Mirza Baba by name, and Mirza Abd Alrezak, one of the Mullahs with whom I had argued, accompanied me on horseback for half an hour on my journey towards Tabreez.

*April 3.*—I arrived at Soleimaneia, seven farsangs, or twenty-eight English miles, and lodged in the house of the king.

*April 4.*—Arrived at Safar Khoja, thirty-two miles.

*April 5.*—Arrived at Kasween, thirty-two English miles.

*April 6.*—I stopt at Kasween, I began to open my trunks, containing Arabic Bibles. Mirza Ibrahim, the Persian, whom I send to the British and Foreign School Society, told me that he would advise my giving them only the Bible and Testament,

as they are not at Kasween so liberally minded as they are at Teheran and Shiraz, and that I should abstain from giving them the tract of Hugo Grotius, lest they should be offended. I followed his advice. I gave a Bible and a Testament to the Prince Scandar Mirza; the daughter of Abbas Mirza, who lives at Kasween, sent for a Bible, I presented her with one in Arabic; she sent me word, however, that she could not read Arabic, but that she read Persian, and I regretted very much that I had not one in Persian. Her Royal Highness again sent, and requested a pen-knife and some sheets of English paper from the poor Missionary Wolf, and I gave her Royal Highness the only pen-knife I had, and three sheets of English writing paper, which I had myself begged from Mr. Willock. Fifty Mullahs called on me at once, to whom I gave all the Bibles and Testaments I had with me, i. e. fifty-two Arabic Bibles, and fifty-two Arabic Testaments. I gave them all away, for Mr. Willock told me that it was better not to give them away at Tabreez, on account of the school which is to be established there. Whilst I was conversing with two Mullahs about the Divine origin of Jesus Christ, one of the Mullahs was relating to the other the history of the conversion of Ishmael of Ispahan. It was a matter of great delight to me to see fifty Mullahs sitting in the court yard of the house where I lodged, and reading the Prophets and the Gospel. One of the Mullahs observed that Ezra died, and became alive again, and then wrote the law of Moses. I denied and refuted this statement.

*April 7.*—Arrived at Seyadehen.

*April 8.*—Arrived at Abada.

*April 9.*—Arrived at Sanagal.

*April 10.*—Arrived at Sultaveia.

*April 11.*—Arrived at Sanjoon. Here they speak Turkish, and we stayed on account of the bad weather, till the 13th of April.

*April 13.*—Arrived at Arman-Khana.

*April 14.*—Arrived at Akd-Kann. Stopt here on account of the bad weather.

*April 16*—Arrived at Meana.

*April 17.*—Arrived at Turcom-  
aujae.

*April 18.*—Arrived at Tekmatash, where the snow detained us till the 21st April.

The Mussulman school boys came to me with a petition written in Persian, requesting me to send a present to their Akhonda (school-master), that he might give them a holiday from school, in which they were kept, as they said, the whole day, like the nightingale in the cage. I knew this was a trick of the schoolmaster, and told the boys that their master taught them to tell lies, but that I would send him some trifle to induce him to dismiss them, and to teach them no more lies. I sent him two rupees, for which he returned his thanks, and dismissed the boys.

*April 21.*—Arrived at Said-Abad.

*April 22.*—Arrived at Tabreez.

Doctor Cormick, for whom I had letters of introduction from Mr. Willock and Mr. M'Neill, received me with great cordiality. He had already provided rooms for me in the house of the British Ambassador at Tabreez, i. e. they were the same apartments which Mr. Willock occupies himself when at Tabreez.

Simon Gevris, a man of no great talents, nor of any very Archbishopal qualifications, was Chaldean Catholic Archbishop at Jezeera. He was accused by the Dominican Friars of Merdeen, and by the Patriarch Agostino Hindi of Diarbekir to the Propaganda of Rome, of having been ordained by a Nestorian Bishop. The Propaganda immediately summoned poor Archbishop Gevris to appear before the tribunal of his Holiness the Pope of Rome. The Archbishop set off from Diarbekir for Rome, in the year 1801, in company with Tommaso Alkushi, and reached Rome in the year 1802, in a very indifferent state of health.

Poor Archbishop Gevris on his arrival at Rome was placed in a poor and wretched room of the Propaganda, and was not suffered to see his Holiness Pius VII. I met him there during my stay in the Propaganda, in the year 1817 and 1818, his head was



bowed down to the ground, and he was in deep affliction; he taught me the modern Chaldean. I was one day in the room of Tommaso Chaldeo, and in a cheerful frame of mind I gave way to my inclination to laugh. Archbishop Gevris said to me: "Now you laugh, but if you should ever feel the hands of the Cardinals upon you, you will weep blood!" When he had said this, he burst into a flood of tears! Tommaso Alkushi then said, "Do you now see this old man weep? his clothes are torn in tatters; his health cannot endure the climate of Rome, as all the physicians of Rome testify, and still they keep him here, and treat him like a dog." Archbishop Gevris then said, "They wrote to me in sweet words, and now they treat me with bitterness." I wrote this circumstance to the Prussian Ambassador at Rome, and the letter fell into the hands of the Cardinals. A short time after my departure from Rome, Archbishop Gevris was sent to Constantinople, and I met him at Tabreez the first day of my arrival there.

I was told at Tabreez, that Henry Martyn once wrote a note to his Excellency the then British Minister at that place, and asked him whether he could make it convenient to attend church service on the following Sunday? His Excellency wrote in answer, that he must excuse himself, as he had been called to attend before the Prince. To this Henry Martyn replied, that it was of little consequence whether the Minister absented himself or not; but that the princes of this world have six days in the week on which any one may attend them, but the Prince of princes has kept for himself only one day, and that on the next seventh day, he (Henry Martyn) desired to call his Excellency to attend the service devoted to Him who is the Prince of princes, and the King of kings.

Sadik Beg, an Armenian, who is in the service of Abbas Mirza, and who was in England, called on me, and shewed to me letters he had received from James Millar, Esq.; he told me that the Armenian Archbishop of Tabreez, to whom he shewed the letters

which I addressed to him respecting the formation of schools, desires much to consult with me; and that he had written to the Patriarch of Ech-Miazin about it. Sedik Beg's name is mentioned in the work of Sir Robert Porter.

(To be continued.)

DOMESTIC.

NOTICE RESPECTING TRACTS.

THE Rev. A. M'Caul having requested tracts on the following subjects, for distribution among the Jews, the Committee of the London Society beg to call the attention of their literary friends to these points, on any of which they will be glad to have tracts submitted to them for their approval. They trust that this appeal will engage the notice of those Friends of Israel, whose learning and talents render them competent to the proposed undertaking, and who are desirous to employ them in the service of the God of Israel.

1st. Proofs of the Genuineness and Authenticity of the Books of Moses; followed by a second part, containing similar proofs of the Gospels. *This must be short, striking, and popular.*

2d. A conciliating statement of the Christian Doctrine of the Messiah, particularly as to his first and second Advents; every citation confirmed by the Old Jewish Commentaries which in the main are favourable to Christianity.

3d. A moderate and sober, yet pointed exposé of the follies and errors of Rashi's Commentary.

4th. A similar tract upon the Talmud, with a representation of the legitimate use of Traditions and Commentaries.

5th. A refutation of "R. Lippmann's Nizzachon," of "The Shield of Abraham," and of "The Sceptre of Judah."

6th. A short history of the Martyrs, as well Jewish as Christian. The former to attract the attention of the Jews, and the latter to show them that Christians can also offer up their lives for the truth, which the Jews do not believe.

7th. A short account of the Missions amongst the Heathen, and the recent translations of the Bible.

8th. A comparison of the two Captivities, in their severity, duration, and causes.

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NOTICE.

*To the Secretaries, &c. of Auxiliary Societies and Associations connected with the London Society for promoting Christianity amongst the Jews.*

THE annual Accounts of the Society will be made up to the 31st of March next, and by reference to the last Annual Report, you will perceive, that, to enable us to acknowledge the receipt of the Contributions from your Society in the next Report, they must be remitted to the Secretaries (directed as below) by the day above mentioned. At the same time, or at all events before the 1st of May, we shall be obliged by your forwarding us a list of the names of the Officers and Contributors to your Society, arranged, as nearly as the case will allow, in the same manner as the Cheltenham, Chester, or Chichester Associations are in the Seventeenth Report. We are the more anxious to press this upon the attention of our friends, because it frequently happens that the Publication of the Report is considerably retarded from our not finding such lists when they are required for the Printer.

If any friends, who have been accustomed to pay through the medium of your Society, should

have discontinued to reside in your neighbourhood, so that you are precluded from obtaining their Contributions, you will be pleased to communicate to us their names, present residence, &c., that we may make application to them through some other friend of our Institution.

As a very large number of Expositors is now required for the supply of the Associations, and a considerable expence thereby incurred, you will allow us to suggest the propriety of such a regard to economy in their distribution as may be consistent with the interests of your Society. They were intended originally for the Collectors of small weekly or monthly subscriptions to the amount of £2. 12s. or upwards annually, by whom, it is presumed, they are circulated amongst their contributors. In circumstances which may seem to require a departure from this rule, it is hoped that a sound discretion will be exercised.

We also take the liberty of mentioning, that it would be a very considerable convenience, if those Associations which have been in the habit of retaining the whole of their receipts until the 31st of March, would remit from time to time such sums as they may have in hand.

CHARLES S. HAWTREY, M. A.

JAMES B. CARTWRIGHT, M. A.

JOS. G. BARKER,

*Secretaries.*

Several unexpected obstacles (one of which is above alluded to) have retarded the printing of the last year's Report; there is, however, little doubt of it being delivered in the course of the month of February.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                                            |     |    |    |
|--------------------------------------------------------------------------------------------|-----|----|----|
| A. B. by Messrs. Hoares . . . . .                                                          | 2   | 2  | 0  |
| Bean, Major and Mrs., for Heb. O. & N. Testament Fund . . . . .                            | 2   | 2  | 0  |
| Byard, Miss, collected by her . . . . .                                                    | 0   | 14 | 2  |
| Cotter, Mrs. Mary, Chester, (Legacy, deducting duty) . . . . .                             | 36  | 0  | 0  |
| Davis, Miss, 3, Great George Street, Bermondsey . . . . .                                  | 1   | 16 | 0  |
| G. J. . . . .                                                                              | 10  | 10 | 0  |
| Hooper, Rev. John, Curate of Westbury, Wilts. . . . .                                      | 10  | 10 | 0  |
| Jenkins, Mrs., Frongo, Llanbadarnfar, Cardiganshire . . . . .                              | 0   | 10 | 0  |
| Kleinhen, Mr. Dog Row, Bethnal Green, for Boys' School . . . . .                           | 0   | 10 | 0  |
| Lyttleton, Miss, collected by her . . . . .                                                | 0   | 1  | 1  |
| Monro, Mr. John . . . . .                                                                  | 0   | 10 | 0  |
| Offley, Mrs. Wm., by Mr. Nesbit . . . . .                                                  | 5   | 0  | 0  |
| Payne, late Mrs. collected by her . . . . .                                                | 5   | 18 | 4  |
| Plowden, Mrs. by Messrs. Hoares . . . . .                                                  | 2   | 0  | 0  |
| Ricketts, Miss C. M. collected by her . . . . .                                            | 0   | 1  | 1  |
| Two Sisters, by Mr. Nesbit . . . . .                                                       | 1   | 10 | 0  |
| Vernon, Capt. R. N., 40, Grosvenor Square . . . . .                                        | 10  | 10 | 0  |
| Whitmore, Mrs. K. by Messrs. Hoares . . . . .                                              | 2   | 0  | 0  |
| Birmingham Ladies' Association, by Rev. E. Palmer . . . . .                                | 35  | 18 | 0  |
| Bradford, by Wm. Wood, Esq. . . . .                                                        | 11  | 8  | 4  |
| Do. . . . . do. . . . .                                                                    | 24  | 8  | 6  |
| Braintree, Essex, by Miss Smith . . . . .                                                  | 4   | 0  | 0  |
| Brewham, Somerset, Rev. J. Dampier, collected after a Sermon<br>by Rev. F. Close . . . . . | 5   | 7  | 11 |
| Do. Collected at Brewton, do. do. do. . . . .                                              | 10  | 8  | 7  |
| Bristol, by Rev. J. East . . . . .                                                         | 200 | 0  | 0  |
| Cambridge Undergraduates, by A. T. Carr, Esq. jun. . . . .                                 | 51  | 8  | 0  |
| Charmouth, Dorset, by Capt. H. G. Morris . . . . .                                         | 5   | 0  | 0  |
| Chelmsford, by Mr. Charles Brown . . . . .                                                 | 2   | 16 | 5  |
| Clare, Suffolk, by Rev. G. Wightman . . . . .                                              | 5   | 0  | 0  |
| Coventry, by Miss Barton . . . . .                                                         | 6   | 0  | 0  |
| Exeter Ladies, by Mr. John Bingham . . . . .                                               | 17  | 6  | 2  |
| Glasbury, by Mr. Jones . . . . .                                                           | 5   | 16 | 0  |
| Henley-on-Thames, by the Hon. Mrs. Childers . . . . .                                      | 2   | 5  | 0  |
| Hereford, by Mrs. Sandberg . . . . .                                                       | 27  | 0  | 0  |
| Huddersfield, by Jos. Brook, Esq. . . . .                                                  | 35  | 6  | 5  |
| Hull, by John Hudson, Esq. Donation of Mrs. Teale . . . . .                                | 10  | 0  | 0  |
| Ireland, by Rev. Wm. Bushe . . . . .                                                       | 100 | 0  | 0  |
| Iver, Middlesex, addition to Collection at the Church . . . . .                            | 2   | 0  | 0  |
| London: — Blackheath Ladies, by Hon. Mrs. Foy . . . . .                                    | 10  | 13 | 0  |
| Clapham, by Jos. Wilson, Esq. . . . .                                                      | 26  | 7  | 4  |
| Greenwich and Deptford, by a few friends . . . . .                                         | 1   | 11 | 6  |
| Percy Chapel Association, by Rev. S. G. Garrard . . . . .                                  | 16  | 13 | 0  |
| Wanstead, by Miss Giberne, for Palestine Fund . . . . .                                    | 0   | 13 | 0  |
| Maidstone, by Mrs. Prance . . . . .                                                        | 4   | 0  | 0  |
| Morcott, near Uppingham, Rutland, by Rev. Henry Mortlock . . . . .                         | 6   | 7  | 3  |
| Newcastle and Stoke-on-Trent, by Rev. C. Leigh . . . . .                                   | 79  | 15 | 11 |
| Newcastle-on-Tyne, by D. Akenhead, Esq. . . . .                                            | 20  | 0  | 0  |
| Plymouth, &c. by J. H. Dawe, Esq. . . . .                                                  | 20  | 0  | 0  |
| Rugby, by Miss S. C. Marriott . . . . .                                                    | 14  | 14 | 0  |

|                            |                                                                                        |     |    |   |
|----------------------------|----------------------------------------------------------------------------------------|-----|----|---|
| Scotland:—Brechin Society, | by Mr. D. Blackadder, Mrs. Guthrie .....                                               | 1   | 0  | 0 |
|                            | Edinburgh Female Association .....                                                     | 20  | 0  | 0 |
|                            | Glasgow Society, collected after a Meeting, attended by Mr. Wolf, for H. O. & N. Test. | 17  | 2  | 8 |
|                            | Mountgrenan, Ayrshire, Mrs. Glasgow, by Wm. Cuninghame, Esq. ....                      | 2   | 2  | 0 |
|                            | Stewarton Sabbath School, two-thirds of Collection, by Wm. Cuninghame, Esq.            | 9   | 1  | 7 |
|                            | Stranraer, by Rev. Wm. Symington, Donation of Mr. John Lodan, of Ure, Galloway .....   | 10  | 0  | 0 |
| Sheffield,                 | by R. Hodgson, Esq. ....                                                               | 123 | 16 | 0 |
| Southampton,               | by Lady E. S. O'Bryen, produce of Sale of Ladies' Work ..                              | 58  | 0  | 0 |
| St. Albans,                | by Miss Wheeldon, produce of Sale of Ladies' Work .....                                | 36  | 7  | 3 |
| Swineshead,                | by the Rev. Wm. Bolland ....                                                           | 6   | 1  | 0 |
| Tamworth,                  | by Rev. F. Blicke .....                                                                | 10  | 0  | 0 |
| Worcester,                 | by Rev. D. Morgan ... ..                                                               | 55  | 10 | 9 |

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## NOTICE.

We have been requested by the Secretary of the PHILO-JUDEAN SOCIETY, to insert a notice, that a Lecture will be preached at the Parish Church of St. Clement Danes, by the REV. HUGH M'NEILE, on the third Tuesday in each month, at half-past six o'clock, on *the Prophecies relative to the Jewish Nation*.

In complying with this desire, which we readily do, we think it right to state, for the information of our readers, that this new Institution is wholly unconnected with the London Society. It differs indeed from it, both in its constitution and in some of its objects, embracing the temporal as well as the spiritual interests of the Jewish Nation, as may be seen by its Prospectus. As, however, it proposes upon Christian principles to seek the welfare of the lost sheep of the House of Israel, we cordially wish it success. In these sentiments we have authority for stating, that the Committee of the London Society agree, "as rejoicing in every endeavour which has for its object the spiritual welfare of the Jewish Nation."

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## NOTICE TO CORRESPONDENTS.

M.,—David's Harp,—and Mr. Millar's communication, have been received.



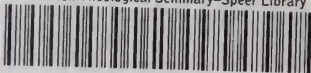
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